

*Miall*  
18 Louvere Street

# NONCONFORMIST.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXII.—NEW SERIES, No. 872.]

LONDON : WEDNESDAY, JULY 16, 1862.

PRICE { UNSTAMPED .. 6d.  
          { STAMPED ..... 6d.

## BICENTENARY LECTURES

The following LECTURES will be delivered in  
TONBRIDGE CHAPEL, EUSTON-ROAD, by the  
Rev. J. R. KILSBY JONES, Minister of the Chapel:—

On WEDNESDAY EVENINGS.

Commence at Eight o'clock. Admittance free.

Subject for Wednesday,

July 16.—Elizabeth and the First Dissenters.  
,, 23.—Cromwell and his Times.

## ANNIVERSARY SERVICES, HEATH-STREET CHAPEL, HAMPSTEAD, THURSDAY, July 24, 1862.

The Morning Service will commence at Twelve o'clock, the Rev. SAMUEL MARTIN, of Westminster, will preach.

The Evening Service at Seven o'clock, the Rev. WILLIAM LANDELS, of Regent's-park Chapel, will preach.

COLLECTIONS will be made after each Service towards the liquidation of the Chapel Debt.

A Cold Collation will be provided at Three o'clock, at the Assembly Rooms, 3s. 6d. each. Sir S. M. PETO, Bart., M.P., will preside. Addresses will afterwards be delivered by several Ministers.

Tea will be provided at Five o'clock, in the School-room, 1s. each.

**THE MIDNIGHT CRY.**—The Committee of the Midnight Meetings send out men at night into the vicious scenes of the Haymarket, &c., from Ten p.m. to Two a.m., with long placards, containing striking passages of Scripture in English and French. Hundreds stop and read. The cost each night is 10s. for four men.

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THE

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LONDON : WEDNESDAY, JULY 16, 1862.

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# THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXII.—NEW SERIES, No. 872.]

LONDON : WEDNESDAY, JULY 16, 1862.

PRICE { UNSTAMPED ..  
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cording to the learned gentleman, "appeared to increase in an inverse ratio to the diminution of Nonconformity in this country." We can only smile at the one-sided judgment and the accompanying dogmatism and insolence of tone, which this lawyer contributes towards the practical solution of a question which has hitherto baffled the wisdom of the Legislature. Nor, lastly, will we affect either astonishment or indignation at the trap of the Bishop of Oxford when, in announcing that the Congress would be asked to append their names to a petition against "an alteration of the old burial law of this country," he thought fit to describe it as "an alteration which would, in their judgment, violate the freehold rights of the clergy, outrage the feelings of the Church, and secure a certain and abundant rule for most indecent collisions over the graves of the dead." Such exhibitions of liberal Christian spirit are so entirely a matter of course in all assemblies in which clergymen of the Church of England take the lead, that we pass them over without observation.

The point to which the institution of this congressional machinery within the pale of the Establishment directs our thoughts is the confession which it involves, and the effort which it exhibits—a confession that Church purposes cannot be reached by the authorised Church organisations, and an effort to gain momentary independence and freedom by a sort of by-road. How is it that the various practical questions in which the Church of England feels interested cannot be discussed in Convocation? Why must there be a kind of itinerant Congress, with the bishop of the diocese in which it is held usurping the seat of the Archbishop of Canterbury, and presiding over ecclesiastical discussions affecting Church wants, and means, and methods of procedure, not of his own diocese only, but of the whole kingdom? What was this meeting at Oxford but a Convocation without its restraints? What does it indicate, unless it be that the religious life of the Church can no longer work by the instrumentality of the body to which the State feels obliged to restrict it? It forsakes the old and legitimatised mechanism as utterly obsolete—incapable of being adapted to the needs and habits of the times. But it must have liberty—and these Congresses are outbursts of its longing for something in the shape of unfettered speech and action. In order to give expansion to its spiritual nature it is obliged to come out of the shell which its friends persist in regarding as its proper home—and the question which occurs is whether, when it has got the habit of invigorating and exercising itself outside, it will not gradually thrust the concretion aside altogether, and assume independence whilst it retains its funds.

State support without State control is the object at which High Churchmanship constantly aims. Hitherto, it has been an object impossible of realisation in this country, at least, since the Reformation. And even now, if any proposition were submitted to the Legislature having this as its manifest tendency, there can be no doubt that it would be met by a prompt and unhesitating denial. But, perhaps, the end can be reached in a more indirect way. That which begins in free conference may grow into binding authority, and we may have another Convocation, which is not Convocation, but an assembly exercising influence without responsibility, and guiding the movements of the Church by a spiritual power which is beyond State supervision. What would be said if the most notable men in this country instituted an annual and peripatetic Congress, having for its object the general political welfare of the people, and superseding, in all but its constitutional authority, the action of Parliament? Would it not be regarded as proof that the existing arrangements for legislation are effete, and might it not be urged as evidence that reform is needed? But imagine a people unwilling to reform their old Parliament and yet reduced to the necessity of resorting to a new one, but merely for the pur-

pose of debate, not of passing enactments! Would such a proceeding be more irregular or more absurd than keeping up Convocation to do nothing, and using Church Congresses to show it what it ought to do?

We confess we view the innovation without serious alarm, and if we have pointed out its natural tendencies it is not because we fear they will be allowed to develop themselves. We should be disposed to act in relation to these free assemblies in an Act-of-Parliament Church on the advice which Iago tendered to his lord—

Wear your eye thus; not jealous, nor secure.

The novelty wants watching, but not present interference. But our interest is excited rather by what it indicates than by what it promises. It shows that the religious life of the Church of England is yearning for free action—that if it would operate to any purpose befitting its own object and the wants of the age, it must operate by means of other than established and authorised machinery—that the State Church has the instincts and longings of a free church—that they cannot be ultimately suppressed—that discouraged in one direction, they break forth in another—and that neither the craft of the priest, nor the policy of the statesman, nor the alliance of both, can succeed in confining a living spirit within a dead form. The *vis à vis* which works beneath the Establishment, as it grows, must either quit it, or rend it to pieces.

## A PARISH IN DIFFICULTIES.

The town of Woodstock has been celebrated for many centuries, but it has derived its chief celebrity during the last hundred and odd years, from its proximity to the residence of their Graces—dead and living—the Dukes of Marlborough. Blenheim Palace, in fact, is the place, Woodstock is its appanage. The ducal resident at Blenheim may be said, we believe, to own the parish, and to his care has also been committed its spiritual interests. He is the owner of the living of Woodstock, and may commit to whomsoever he pleases the teaching of the inhabitants. If, like the first duke, the bearer of the title should be a man whose every-day life is an exemplification of the grossest vices of ancient heathenism and the most splendid sins of modern civilisation, he will probably choose a boon companion to be his pastor. Then Woodstock may hear morality taught from the pulpit, and see it abused in the life. Or the owner of the title may, like the present Duke, be a man of irreproachable private character, and given rather to foster than discourage habits of Christian piety. Then Woodstock, if the living should happen to fall vacant during the pious duke's life, may see the type of an Evangelical clergyman in the parish, and abound, for the time, in district-visiting curates, and societies for the eradication of every evil in general, and Dissent in particular.

Woodstock at present, however, is in neither of these cases. It has, it is true, a pious and Dissent-detesting duke, and it has a rector. For the rector the parish of Woodstock pays in tithes and other ways 560*l.* per annum; but, although the rector takes the money, he respectfully declines to give the people anything in return. In fact, he has held the living for sixteen years, and, according to a speaker at a recent meeting of the parishioners, he "has not done any, or very little, duty" all the time. He himself, however, evidently considers that he has done too much; and, accordingly, about a month ago he came to the determination to close the church altogether. On Sunday, the 15th June, the parishioners suddenly found themselves without either minister or place of worship. They went to the church door—it was locked, and, the building being the rector's "freehold," they did not choose to force it. The rector himself was not there, and

he had not sent a substitute. Sunday the 22nd was a repetition of Sunday the 15th. After Sunday the 22nd the parishioners thought it was time to see if they could not do something. They accordingly requested the mayor and churchwarden to call a meeting "to consider the propriety of memorialising the bishop of the diocese upon the discontinuance of the Sunday services in Woodstock church." The meeting (the mayor in the chair) was held on the 27th ult., and its proceedings are reported in the *Oxford Chronicle* of the 5th inst. We gather the following facts from the memorial:—That the church at Woodstock is a chapel of ease to Bladon-cum-Woodstock; that the present rector is the Rev. G. W. St. John; that the population of the parish is 1,200; that the rector resides there rent free, in a house specially built for him; that service had been regularly performed in Woodstock Church from "time immemorial" until Mr. St. John became the incumbent; that the services were then very irregularly performed; that, in consequence, a curate was supplied to him, whose services were required by voluntary and private subscriptions; that since the late curate left the parishioners have been dependent upon the charity of neighbouring clergymen, and that now the rector has closed the church on the ground, without further reason given, that he does not consider himself legally liable to perform any services in Woodstock Church. "Thus," said Mr. North, in moving the memorial to the Bishop, calling upon him to interpose his authority to compel the rector to discharge his duty, "thus, with a population of nearly 1,300 souls, and a rector receiving £600 per annum, are we left without any means of attending Divine service, and the sick and poor without spiritual aid in sickness and distress, or receiving the last comforts of religion in their dying moments. Surely there must be something wrong in all this, tending as it must do to demoralise the people, and to bring our religion into ridicule and contempt; and it cannot be wondered at that such deep and well-founded complaints are expressed by the inhabitants of Woodstock that such a state of things is allowed to exist. I may add that the children of the poor who have attended the schools of Woodstock (built a few years ago at a considerable expense) are deprived of the spiritual instruction of their pastor, or attending Divine service in our church, and but for the kindness of the teachers, these schools, from which so much benefit has already arisen, would be allowed to fall into disuse."

"Surely," said the speaker, "there must be something wrong in all this, tending as it must do to demoralise the people and to bring our religion into ridicule and contempt." Well, we should think so too! and now that the parishioners of Woodstock find themselves treated like a flock of sheep—fleeced, but not fed—treated, in fact, like Dissenters, they will begin, we have no doubt, to think that there is something vitally wrong in the system which has put them in such a position. They have got a piece of State-Churchism in concrete, and, examining it, as they now can do, at their leisure, they will see of what stuff the whole building is made. Their eyes are open to two things already. In the draft memorial to the bishop, the fear was expressed that the closing of the church would lead to "the increase of Dissent." The Rev. E. Le Fevre, Baptist minister, who was present at the parish meeting, naturally objected to the phrase, and, with compliments to Dissenters, it was at once struck out by the meeting. In the eyes of Woodstock therefrom Dissent is no longer to be considered as an evil. Will not his Grace of Marlborough remove his residence?

The second thing which the people of Woodstock now see is that the Church is an institution with the laws all on one side—in favour of the clergy and against the people. The answer they have received to their memorial to the Bishop of Oxford is that the matter cannot be remedied without legal proceedings, which the acute bishop advises them to take. Pending these—should they see fit to adopt them—they must do as best they can. Suppose some of them should actually go to chapel?

We commend these proceedings to the respectful attention of Church Defence Associations, and especially to the notice of the Duke of Marlborough. It may probably occur to his Grace, on reviewing them, that, under the shadows of his own palace, there are more pressing duties awaiting him than that of hounding on the Church against Dissent. But the next news we expect to hear is that his Grace's steward has received orders to whip up the parishioners to levy a rate on the Dissenters of Woodstock for the repair of Mr. St. John's empty church. What if that gentleman should find Woodstock itself turned into a Dissenting parish!

## CLERICAL CONGRESS AT OXFORD.

This long-arranged gathering commenced on Tuesday last, in the Sheldonian Theatre, under the presidency of the Bishop of Oxford. There was a large attendance of clergy from all parts of the kingdom; among those present were the Bishops of Tasmania and Cape Town, Archdeacons Denison, Randall, Bickersteth, and Clarke, the Dean of Exeter, Canon Trevor (of York), Sir Charles Anderson, Mr. Beresford Hope, &c., &c. After a brief introductory speech, from the Bishop of Oxford, the Dean of Exeter read a paper on "The Education of the Clergy." Amongst other things he said, he thought that the theological element was not sufficiently prominent in our Universities, and there was a want of systematic teaching, also a want of correspondence between the divinity professorships and the studies of the Universities. The probation of a year between the diaconate and the priesthood, now generally required, should be extended to two years. Theological colleges were not sufficiently in union with each other; they should therefore frequently meet and discuss their plans and their difficulties. Some of the bishops' chaplains had conferred together, with a view to be more uniform in their requirements. Any severance of the Church from the Universities was much to be deprecated. A good deal of discussion ensued on this paper. The Rev. H. Swinny said that the men who left the University were not spiritually minded. This remark was at first misunderstood, but the explanation given was that University men were not worse than other candidates for holy orders. The Bishop of Oxford wound up the proceedings of the morning by saying, that he feared a little too much fault had been found with the Universities. Still, he doubted whether Oxford and Cambridge did all that might be expected of them. However, the Universities gave a general education, to fit men for all professions generally. He thought that it might be well not to prescribe books for theological examination too strictly, and rather to take subjects; above all not to make the Bible and Prayer-book cram books.

At the afternoon meeting Mr. Beresford Hope discussed on "The Increase of the Episcopate." He thought they should provide for a continual increase of dioceses according to circumstances. The clergy and laity must unite in this matter, and make their wants known. And further, training colleges were wanted, sisters of mercy, or deaconesses, and good schools; above all, organisation and unity of action were required. The Church must bestir herself; she was surrounded by foes; she must fight stoutly for her rights. If we could not get all at once, we must take a little, but never forget that we still needed more. The Hon. Colin Lindsay said that the Church had many rights of which people were not generally aware: these rights should be recovered. Convocation should be allowed to enlarge the episcopate as it became needful to do so. Dr. Baylee made some statements, exposing what he described as the shameless falsehoods of Dissenters, in their attempts to make the Church appear as the Church of the few, whereas Churchmen were to the sects five to one. He advised communicating such corrective knowledge to the people by district visitors and others; and was sure that the poor loved the Church, and desired to support it. Archdeacon Denison, Mr. Massingberd, and others, briefly remarked upon some statements of the previous speakers. The Rev. Professor Harold Browne read a paper, entitled, "The Extension of the Ministry." He said that more clergy and new districts were wanted. Some of the lower middle-class were alienated from the Church; they must be recovered. He thought that some of the lower orders should be ordained as inferior and permanent deacons; such men would be most fit for alleys and the lowest populace; this should be accompanied by endeavours to exalt the status of the priesthood, to which high talent only or great merit should be admitted. He argued from the origin of deacons, who were ordained first by men, that they ought to be inferior to priests, who were first ordained by Christ himself. The Church of England might take some hints from Romanists and Dissenters, who succeeded so well in many places through a judicious employment of the lower orders in ministerial work. The Rev. F. C. Massingberd advocated the principle of what he would term "Minor Orders." The diaconate and the laity should be employed in quasi-ministerial work. He thought that even now a layman might be permitted to read the lessons and some portions of the Liturgy. If this were permitted, a parish priest might often have the help of a man, something like a Scripture-reader, who might also relieve him a little on Sundays; and this plan was applicable to cases where funds could not be obtained for supporting a curate. Such an assistant would be very valuable in the Sunday-school, in visiting the sick and poor, and in many other ways; it was a very suitable office for men who were preparing for holy orders. The Bishop of Tasmania, and several other gentlemen, spoke briefly on some points arising from the paper just read. Among other suggestions it was proposed that deacons might be permitted to trade.

In the evening, at eight o'clock, addresses began to be delivered in the Town-hall, and in two other places. The Rev. W. F. Hobson delivered a lecture on "The Church in the Army" in which he gave a lively account of his experience as an army chaplain. He showed that the majority of the army, about two-thirds, were members of the Church; the officers were nearly all Churchmen; and the moral and religious tone of the army, generally, was greatly improved of late years. Great evils had resulted from taking away the army schools from the superintendence of the clergy of the Church of England,

which was the consequence of giving equal rights to the Presbyterian and Roman Catholic ministers. He thought that the army should have a special bishop. The paper elicited many remarks. One speaker made some energetic statements respecting army Scripture-readers, most of them as appointed by the society being Dissenters, or that class of false Churchmen who think the sects are as good as the Church. The Rev. J. Lawrell followed with a lecture on "Young Men's lustitutes."

On Wednesday the Bishop of Oxford opened the discussion on "Church Finance." Mr. Hubbard, M.P., read the first paper; the leading point of it was a recommendation of the offertory as the great medium of raising money for Church purposes. The Rev. T. L. Claughton expressed similar opinions. Nothing was more certain than that new means must be tried; great perils overhung the Church; it might be that she would be left to take care of herself; and therefore the rising generation should be trained to help the Church as members of the Church, not trusting to external revenues. People might be jealous of the offertory; it was a good thing that they should be, for it showed that conservative spirit which was the glory and blessing of the land; only teach them that it is not an innovation, but a return to ancient plans and principles. Archdeacon Denison, after highly eulogising these two papers, said he was constrained to object to one sentence in the last, which seemed to imply that the Church was likely to lose its rights to its revenues, and would eventually cease to claim Church-rates. He deprecated the notion. All that the two speakers had said upon the great finance question he cordially agreed with; but the Church must not give up its inheritance, nor did he think it would do so. Mr. Claughton explained that the remark objected against was meant to apply only to district churches which inherited no claims. Several speakers then addressed the Congress, supporting the principles advocated in the two papers, and enlarging upon some points connected with them. The Bishop of Oxford then wound up with some general remarks, and the morning session terminated. At the afternoon meeting, an animated discussion on deaconesses and sisters of mercy, in which Dr. Pusey took part, occupied most of the sitting.

At one of the subsequent sittings Mr. R. S. Sower, Q.C., read part of a paper on the present position of the Church-rate question. The calm and temperate tone of the debate on Mr. Sootheron-Escourt's resolutions gave promise, he thought, of an early settlement of the question, for it was evident that the House of Commons was bending its attention no longer to the total abolition of Church-rates, but to such an alteration of the law as will give relief to conscientious scruples, and yet preserve to the Church and to the parochial system of the country their ancient constitutional rights. The main difficulty, however, lay in the growing intolerance of Dissent—political Dissent—an intolerance which appeared to increase in an inverse ratio to the diminution of Nonconformity in this country.

The Right Hon. J. Napier read a paper, "On the best Means of Promoting the legitimate Influence of the Church in the House of Commons." Mr. Napier expressed his opinion that the present mosaic constitution of the House was a mere political assemblage of the representatives of the people, and the Church could but reasonably expect to have an amount of influence with the representatives, corresponding to that which they have acquired over the people themselves. He did not find in the House of Commons, when he had a seat there, any general feeling of hostility to the Church; on the contrary he thought there was a disposition to preserve her in her integrity. If influential Churchmen would endeavour to arrive at agreement among themselves, he could not doubt that, with prudent management, they might generally secure success in Parliamentary decisions.

Papers have been read on "Free and Open Pews," on "School Chapels and Supplementary Services," "The Selection and Training of Missionaries," "Mission Work," "The Church of England Abroad, and her Relation to the Churches of the Continent," "Synodal Action in the Colonies," "Parochial Temperance Associations," and on "The Religious Elements of National Education, and the Dangers that threaten it." The Congress closed on Thursday.

## THE REVISION OF THE LITURGY.

On Tuesday, July 8th, the annual meeting of the Association for a Revision of the Prayer-book and a Review of the Acts of Uniformity was held at Willis's-rooms, King-street, St. James's, Lord Ebury in the chair. There were also present the Marquis of Westmeath, Lord Viscount Gage, the Hon. Captain F. Maude, R.N., the Hon. and Rev. N. Bligh, General Alexander, G. H. Oliphant, Esq., E. J. Troughton, Esq., R. Tooth, Esq., Rev. J. Carver, Colonel Macdonald, Rev. S. Minton, Rev. C. Nevile, Rev. Carl Glyn, Rev. W. J. Langdale, Rev. Wilbraham Taylor, &c.

The Rev. R. BINGHAM, incumbent of Queenborough, read the report, which stated that during the past year several persons of influence joined the association, that the cause they had in hand was making way, as evinced by the debates in the House of Lords on Lord Ebury's motion for a Royal Commission for inquiry, and in the House of Commons on Mr. Bouvier's Clergy Relief Bill, and they were confident that it would, if constantly kept before the public, lead to an expansion of the National Church, in relief of consciences, and in Christian

comprehension. The income from all sources was £189. 5s., and the expenditure, £206. 2s. 4d.

Lord Ebury moved the adoption of the report. It must, he said, be a matter of congratulation to all who took an interest in the society to find that the public now so far appreciated the value of their efforts in carrying out the great objects they had in hand that the Council felt justified in holding, for the first time, a public meeting. In introducing his bill he acted independently of the association, but its views and opinions would always have the greatest weight with him. He asked only for a structural revision of the Prayer-book, but some people feared that if that were granted it would prevent its doctrinal revision, about which they were chiefly anxious. He entirely dissented from them, for all that was wanted was the beginning of the consideration of these questions, and then every reasonable demand would be complied with. Not one of the 10,000 clergymen who petitioned against the revision of the Liturgy committed himself to the opinion that a structural revision was not necessary, and his bill for that purpose met with general approbation; but he withdrew it, not from any reluctance to press the matter to a division, but because many of his supporters requested him to take that course. He expressed his conviction that next session something would be done. The noble Lord concluded his address with an earnest appeal to the friends of the movement for increased pecuniary assistance.

The Rev. S. MINTON seconded the resolution. He considered the prospects of the association most favourable. No one could deny that the rubrical arrangements of 200 years ago were unsuited to the present time, and, with respect to the revision of the matter of the Prayer-book, the case was strongly in their favour. There were some who looked upon it as if it had fallen down from heaven, and almost of Divine authority, so that it was rashness, if not impiety, to touch it. But what was it? Where did it come from? How was it produced? The formularies were commenced before the Reformation was completed, and they were finished when reaction was at its height. (Hear, hear.) The reformers would have made them better than they were, but they were prevented from doing so by the circumstances of the time, and when the last revision took place there was a very exaggerated notice of the powers of the Church. They knew who the reactionists of the Restoration were, and what kind of men they were; they knew the almost unlimited power they possessed with regard to this book. They knew, from their own distinct avowals, that the express purpose for which they revised it was to render it impossible for any Evangelical clergyman to remain in the Church of England. They knew that they afterwards declared that if they had known that so many would conform as the book stood, they would have made the door straiter than it was. (Hear, hear.) All these were patent facts of history. Happily these men did not succeed in their object. Happily many Evangelical clergymen did remain in the Church of England; and from that time to the present there had always been, in spite of the efforts of these reactionists, sufficient salt in that Church to preserve her from utter corruption, and even to maintain her in a state of considerable efficiency, though not in such a state as they could have wished her to be. Still the question remained, did the Church of England intend to regard these men of Charles the Second's day as having stereotyped her formularies to the end of time? (Cries of "No!" and cheers.) Did she mean her ministers to the end of time to give their unfeigned assent and consent to the book, as such men had made it? The only argument against revision was that as the Liturgy had lasted so long it ought not to be changed, but the same prestige would have protected the formularies which were swept away at the Reformation. At the Revolution Tillotson and other eminent divines attempted what they had now in hand, but failed in it. In brief, they were trying to complete the work of these reformers, to undo the work of the reactionists, and to perform what was attempted by Tillotson, Tenison, and Burnet. The *vis inertiae* of the Church of England prevented any alteration during the last century; but these were not times when such a state of things could long continue: it had lasted 200 years, but he did not believe it could last much longer. (Cheers.)

The motion was then agreed to.

The Rev. C. GIRDLESTONE moved the next resolution, to the effect that the meeting was impressed with the necessity of combined and persevering efforts in the cause, so as to secure an alteration in the laws of uniformity. There was some truth last century, he observed, in the saying that the Church of England was Calvinistic in its Articles, Arminian in its clergy, and Popish in its Liturgy. There was, however, a fourth element in the Church to which no allusion was made in this apophthegm, and that was the laity, who were an Evangelical body; so also at the present day were the clergy, and the matter offensive to their consciences ought to be expunged from the Liturgy. The consciences of the Evangelical clergy were groaning under the present state of things. It had been a sore matter of trouble and difficulty to himself, and he had a relation at this time who was about to leave the Church in consequence. Dr. Marsh had once brought the Hon. and Rev. Baptist Noel and himself to talk over this very matter. One of those excellent men had come to the conclusion that he might properly remain in the Church; the other had quitted it; but if the Liturgy had been revised they might have kept both. With the permission of the chairman he would read a portion of a letter addressed to himself not long ago, in

which these grievances were set forth by a brother clergyman who was a stranger to him. He received it about two years ago; and he invited special attention to it because it would bring before them the state of mind of a conscientious clergyman who was pledged, and was frequently called upon, to officiate, in terms which were very expressive of the truth:—

"I write to you," said this gentleman, "to ask whether you know if anything is going to be attempted, when Parliament meets, to promote the revision of the Liturgy. I am far from satisfied with my position; feeling, as I do, that baptismal regeneration is the doctrine of the English Church, as expressed in the Liturgy and Catechism. I feel at the same time the greatest unwillingness to resign my living, for many reasons, of which the pecuniary one is the very least. I feel not unfitted for my position; I have the respect of my people, and I dread unsettling their minds. Still I fear to stay, lest, by stifling my conscientious convictions, I lose faith in the great verities of Christianity. Yet, on the other hand, I fear giving up my work, lest I should receive damage through want of a sphere of duty suited to my capacity. I am sure you will feel for me what is to me a daily trial. I ask your prayers that I may be directed aright."

Those words expressed the feelings, he believed, of very many officiating ministers of the Church. But to whom were they to look to help them? To the bench of Bishops? Alas! the bishops had opposed all reforms. Slavery abolition and amendment of the criminal code did not come from them. To Convocation? He really believed Lord Palmerston had permitted the revival of Convocation in order to show how useless and helpless it was. They had spent a long time in trying to alter a single and simple point with respect to sponsors, and had left off just where they began. No; they must trust to the combined and united efforts of which the resolution spoke.

The Rev. CARR GLYN seconded the motion. He again alluded to the fact that the attempt to do very much what the Revisionists were now attempting had been made only thirty years after the Act of Uniformity had been passed. He insisted especially on the necessity of getting the Baptismal Service altered. The clergy might find means of explaining to themselves the meaning of the Baptismal Service, but that was not enough: what sense did it bear to the congregation? That was the question. He insisted that baptismal regeneration was distinctly taught by the Prayer-book, and he believed the errors in that book had been the cause of the numerous perversions which had taken place from the English Establishment to the Romish Church of late years. What did Mr. Oakley say?—what did Henry Wilberforce tell him (Mr. Glyn) with his own mouth? Why, that he would undertake to find and justify every one of the dogmas of Rome in the Prayer-book except the infallibility of the Pope. In the course of some further remarks Mr. Glyn made a casual reference to the Bicentenary controversy, and said that the attacks on the Evangelicals had been made only by the violent Dissenters, whose violence, however, had been perhaps called out by violence on the other side.

Mr. R. TOOTH supported the resolution. He did not think the laity would much longer submit to be taught that infants were regenerated and made holy in baptism when they very well knew that nothing of the kind took place. Mr. Tooth went on to comment on the Baptismal Service, the Absolution Service, and the Athanasian Creed in the most pungent manner, insisting that changes were absolutely necessary. He hoped the society would take up the work of calling the attention of the laity to these subjects by publications and lectures throughout the kingdom.

The Rev. W. ACWORTH proposed a vote of thanks to Lord Ebury for the various ways in which he had served this important cause. Mr. Acworth said he had been troubled in his conscience upon various matters in the Church service for thirty years. He had long ago carried out structural revision in his own parish, which happened to be a "Royal Peculiar." He thought when he saw Lord Ebury standing up alone in the House of Lords the other night to advocate revision with a row of eighteen bishops opposite him he could not help comparing him to the solitary stripling who went out to meet the giant of Gath. (Laughter.) But he had truth on his side, and he had no doubt of his lordship's ultimate success.

The Rev. C. NEVILLE seconded the motion, and said that, having been thoroughly convinced of the unscripturalness of part of the Prayer-book, he had for the last ten years devoted every penny he received from the two livings he held to Church purposes, and had now intimated to the bishop his intention of resigning altogether. He added that he could not help thinking that the Church Establishment was in danger. The Dissenters were entering upon a great struggle for the separation of Church and State, and if Churchmen went into it with the Church based upon the Prayer-book and not upon the Bible, as by Dr. Lushington's judgment it was declared to be, it would undoubtedly be defeated, and he hoped with all his heart it might. When the Church property was gone, the bishops and the nervous clergy would rue the day when they did not accept the mild counsels of Lord Ebury, who had unsuccessfully struggled for liturgical revision.

Before the motion was put,

The Rev. EDWARD WHITE begged to be allowed to ask a question. He was a Nonconformist minister, and wished to know whether the society was entirely confined to members of the Established Church. If not, he should be happy to subscribe his mite and to recommend other Nonconformists as far as he could to do the same.

Lord Ebury said the Council was composed of

Churchmen only, but the society would be happy to receive support from any quarter.

Mr. WHITR wished also to be allowed to reply to a remark that had fallen from Mr. Glyn about the violence of Dissenters in the Bicentenary controversy. He had himself taken an active part in that controversy, and on behalf of others also he could assure them that whatever might have been said by Dissenters had not been dictated by feelings of animosity and violence, but by the pressure upon their own consciences, compelling them to speak out on the question of subscription. They had no intention whatever to complain of clergymen who, like those now present, were earnestly labouring to obtain a revision of the Liturgy. He declared himself greatly edified and gratified by the speeches he had listened to.

The motion of thanks to Lord Ebury was then put and carried by acclamation.

His lordship briefly acknowledged the compliment, and, after the Rev. Mr. GIRDLESTONE had pronounced the benediction, the meeting separated.

#### ARCHDEACONS' CHARGES.

The *Guardian* continues to report the charges delivered by Archdeacons in various parts of the country. At Dorchester, Archdeacon Huxtable adverted to the growing extension of speculative unbelief, which he attributed to the progress of modern science, which had engendered a false confidence and an overweening pride in the minds of students of natural philosophy in all its branches. The Archdeacon of Barnstaple, referring to the attacks of the Liberation Society and individuals on the Church, said that its existence was becoming a real substantive question every day, and in every session of Parliament more evident, which it would be worse than idle for them to affect to overlook. There was no attempt at concealing it; it was the undoubted object of a very persevering and pertinacious party, who, under the different defeats they had sustained, and with hopes raised by occasional success, are not slow to admit or to press forward their ultimate aim and object. The Ven. Archdeacon Mildmay (Essex) thus referred to Sir M. Peto's Burials Bill:—

Can anything be more overbearing or offensive? We justly look upon our churchyards as the places of repose of the Christian dead; open with the Church service to all baptized persons, Dissenters or not; it is proposed to make them the mere receptacles—the charnel places for putting all dead bodies out of sight. Who does not see that the provision for what I will call the silent burial will ere long be overborne by the unreasoning popular will demanding a free burial; and while it is maintained it will provoke defiant demonstrations, and a rude service at the very gate of the churchyard before the corpse is carried in, as has now been known to be the case. Upon the clergyman in such cases is thrown the invidious office of giving or refusing permission for a Dissenting service—a fertile source of annoyance and angry discussion; if he grant leave to one and not to others, what storms of indignation will he excite; if he admit all, what dishonour may be done in the so-called service to some of the main doctrines of our faith by some of those who still call themselves by the convenient name of Christians! Who, again, will say what prayers may be used—what irreverent and even blasphemous hymns may be sung—what preachings in the guise of prayers (so common a defect of those that pray extempore)—what prayers for the dead and to the dead, and other ceremonies alien to our ways, may nullify the poor attempts in the bill to guard against excesses. No doubt, my brethren, the cause is yours, but it is not yours alone, it is the cause of every Churchman—of every one who takes an interest in our churchyards—of every one who has laid there his dear dead and looks to lie there himself with them.

Archdeacon Phillipps has been holding his visitation at different places in Cornwall, in which he treats of the Revised Code; the legality of Scotch bishops officiating in any divine service in an English diocese, especially, as in the case of Bishop Tower, when acting under direct commission from the bishop of such diocese; the gross injustice intended to be inflicted on the Church by the Burials Bill; the fallacy and absurdity of the Bicentenary movement; the present state of the Church-rate question; and a strong depreciation of the present system of appropriating pews. The Ven. Archdeacon France (Ely) dwelt at some length upon the Church-rate question, and on the successful opposition which the friends of the Church in the House of Commons had made to Sir John Trelawny's Abolition Bill at its last introduction. He also alluded to Mr. Bouvier's bill for the relief of persons in holy orders who wished to divest themselves of those orders, which he hoped would be rejected. Archdeacon Master, in his charge at Manchester, referred at length to the Bicentenary Commemoration. He observed:—

The controversy is not of the Church's seeking; it has been forced upon her, and she has no alternative but to meet it with the energy and confidence which becomes her high and lofty position. And, thanks be to God, there are not wanting able and zealous champions to plead her cause and defend her in the hour of trial. Already have their efforts been crowned with initiatory success. The minds of the public have been enlightened on many important points which were little understood before or had been partially forgotten. Historical facts have been brought forward which completely altered the aspect of affairs, and the charge of intolerance and persecution, so falsely attributed to the Church, has been distinctly and clearly refuted, whilst we cannot fail to commiserate the sufferings of those who felt compelled on principle to give up their pieces of preferment, many of whom were men of learning and piety and high personal character. There have been brought prominently before us the more grievous privations and misery and want which a far greater number of the clergy of the Church of England endured about twenty years before,

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when upwards of 6,000 of them, including bishops and archbishops, were most cruelly and unjustly ejected from their benefices and other places of emolument because they refused to subscribe to the Solemn League and Covenant and join in an act of rebellion. And though some of these did recover their former preferment on the retirement of the 2,000, 4,000 at least were never restored to their original cures, the parties in possession ceasing to be Nonconformists, and complying with the Act of Uniformity. And we are called upon to remember also that the Church, however much she has been abused in consequence, is in no way accountable for the Act, some of the provisions of which many of its members would willingly have seen relaxed. It was a measure passed by the whole united Legislature of the nation—Kings, Lords, and Commons. There is therefore this striking difference between the two events—the expulsion of the clergy took place in a period of anarchy, confusion, contrary to all law, and in defiance of every claim of justice and of equity; the act for the confirming and restoring of ministers, passed in 1660, was a statute enacted by legal and constitutional authority, and its justice no unprejudiced person will attempt to deny.

The Ven. Archdeacon Bouvierie (Norfolk) explained the successful efforts that had been made to form a Diocesan Church Association for defensive purposes, in which 600 members had been enrolled. Archdeacon Moore, of Stafford, dwelt upon the insidious nature of the Burials Bill, stating that he thought it wrong in itself and dangerous in its consequences, that any but the ministers of his own Church should discharge clerical functions upon the holy ground committed to his keeping. The charge against him would be that he was annulling by his own authority an act of Parliament.

One clause, however, of this bill is, I think, worthy of favourable consideration, I mean that which permits the clergyman to allow a burial in the churchyard without reading the funeral service. I confess that my feelings go with this. I do not think it well to force the Church's services upon any one; and it seems scarcely just to shut out a parishioner from the parish burying-ground, or only to admit him upon terms of which, if he were alive, he would not approve, and to which his living friends give a not willing assent.

#### A CHURCHMAN ON THE RAMPAGE.

(From the *Eclectic Review*.)

We have great pleasure in aiming to give some measure of success to the designs of the amiable correspondent of the *English Churchman*, the author of the following letter:—

##### DISSENTING INSULTS TO THE CHURCH.

Sir.—I have been engaged some time past, with considerable success, in collecting from their own publications examples of Dissenting insults to the Church, in particular on the part of Dissenting ministers. I am now in want of specimens from Mr. Newman Hall, Mr. Henry Allon, Mr. William Landels, and Mr. Octavius Winslow. If any of your readers could refer me to published sources, whence I could obtain any anti-Church sayings of any of the above individuals, they would be doing an inestimable service to the cause of Church defence. I have oral testimony against Mr. Hall, but nothing in his own words. Of the other three, I have reason to believe that Mr. Winslow is not one of the Church's revilers, but know nothing, as yet, for or against Messrs. Allon and Landels.

Your obedient servant,

May 28, 1862.

G. F. C.

We trust the compiler will be greatly encouraged in his labour of love. Perhaps the gentlemen referred to will aid his laudable design if their eyes ever glance over our humble pages. G. F. C. is evidently a tender-skinned infant, and feels some lacerating scratch, but he may render a timely service to the scholarship of his country by the task he undertakes, and add a new chapter to the curiosities of literature. . . . The task is a nice little task for a tame jackal—some creature fond of looking and sniffing about for pieces of garbage and carrion. We believe, especially of the gentlemen to whom the "Churchman on the Rampage" refers, that their character is such, and their feelings to the Church of England even such, that they could not express themselves in any other than a courteous manner of it, or anything, or anybody. But what must his nostrils be who has a natural liking for sniffing at middens and dunghills? Why his own nasty nostrils will convert the aroma of Frangipan into more delightful gales of assafetida. The spirit of the letter reads thus:—"I am a man having naturally a love and affection for stinks; can any benevolently-minded person guide me to an agreeable stink? it's my taste; it's the normal condition of my nostrils and olfactories. I am engaged for my soul's well-being in manufacturing a rather choice and original ecclesiastical stink-pot, and hereby call upon all to aid me in my divine and sublime design." This is, we are aware, rather a coarse reading, so some of our readers will regard it. Well, it is not ours. We submit that it is a very fair translation of the character and designs of G. F. C.

But would not G. F. C. have more effectually served the purpose he has in view, had he done another thing? Had he collected all the kind, hearty, and admiring words which members of Dissenting communions have spoken of that which he calls the Church—as though Christ had no others for his fold save those who worship in the aisles of English Episcopacy—such a volume might have been surprising, for multitudes have, even in their dissent, expressed themselves affectionately of its services. On the contrary, G. F. C. might have done another thing: he might have compiled all the insults offered to Dissenters by clergymen—we are almost disposed to believe that not one ever existed who did not offer, at some time or other, some insolent gibes upon Dissenters. We do not care to file these things; but, certainly, we should not need to advertise for them.

Even the best and most catholic-spirited of the clergy, when they speak of Dissent and Dissenters, do so in the same tone and spirit in which Mr. Elliot speaks in that remarkably shallow but popular book, "The Horse Apocalyptic," in which he finds Dissenters to be prefigured by the frogs of the Revelation—finds that they represent the unclean spirit of lawlessness, and classes them together with Socialists and Chartists, Political Unions, and Anti-Corn-Law Leagues. We are accustomed to these things; but we venture to suggest that, while it may be very possible to find in the stray utterances of many of the most excellent of our Dissenting ministers some sharp and pungent words, clergymen and convocations have reduced insult to a science. We do not need to go back to 1662. What has been the operation of the Act of Uniformity since? What is its operation now? Its existence is an insult. There are many living who recollect the effects of Lord Sidmouth's bill. We have seen with our own eyes the "whited sepulchre" standing by the grave and outraging all a parent's feelings by the refusal of interment to the child of one of his parishioners. The thing took place more than once in different churchyards, and beneath the indignant holiness of different clergymen, and the members of such a Church talk of insult! We have ourselves been threatened with seizure for the non-payment of church-rates, and our property exposed to the bailiff, and our persons to the gaol, and we are to hear of insult! How many have been incarcerated? Does not that Church stand to throw a scarlet thread over all its members, and to put them into a scale of social advantage, and to brand all not members of it with a distinguishing Pariah caste—maintaining, as we know, in the town in which we live, a kind of Pagan and Brahminic boundary line of social demarcation. We hail this letter of G. F. C. as likely to draw the line further, to make a broader boundary between us and the mistress and mother of schismatics. We do not desire any greeting or meeting of affiliation until we meet as really socially equal. This at present is impossible. There is much that we can honour in the Church of English Episcopacy. Its writers, its philanthropy, its services, its creed—against neither one nor the other have we much to say. But its insolent political creed, its daring appropriation to itself of national properties, and narrowing its limitations in order that they may be held in the possession of a close corporation: Dissent does not desire these things; it is strong without them. But when a little survey is made of what socially Church of Englandism is, and what is everywhere the attitude it assumes to every form of Dissent out of its pale, we are not surprised at the letter to which we have called the attention of our readers. The writer is a little more impolitic than most of his class. The cat in pursuit of the mouse has jumped into print; he is, no doubt, in a very excited state of mind; in fact, Sirius rules, and the Bicentenary year has turned several ecclesiastical heads we had thought to be wiser than we think that G. F. C.'s is likely to be. He is, doubtless, in a bad case. If of a fair complexion, a strait waistcoat may be needed; if a dark, a blue pill and black draught; meantime there can be no doubt we have rightly described him as a Churchman on the "Rampage."

It is suggested that G. F. C. is probably the notorious Mr. Chambers who writes the *Sussex Tracts*, and is himself tolerably free in his abuse of Dissenters.

#### THE COUNTY REGISTER AND THE TWENTIETH OF JULY.

(From the *Liberator*.)

As it is by no means improbable that a general election may occur next year on the register to be made up this autumn, volunteers who are not on the county register, but who are entitled to be there, should remember, that on or before the 20th July their claims must be sent, in duplicate, to the overseers of the parishes in which the property giving the vote is situated.

##### QUALIFICATION.

The persons entitled to vote are freeholders, copyholders, leaseholders, and occupiers; mortgagees in possession or in receipt of rents; and ministers of religion, schoolmasters, or other persons holding offices, and having, in right thereof, an endowment from land, whether in trust or otherwise, but not trustees.

*Land* includes houses and rights in land; e.g., a fishery, a right of pasture, turbary, quarry, or mine, tithes, market, and fair tolls, rent-charges, rents purchased under the land-tax acts, but not pews or advowsons.

*Freehold* includes estates in fee, entail, and for life or lives. Annual value, if in fee, 40s.; for life or lives and possessed before June 7, 1832, 40s.; for life, acquired since, if in actual occupation, 40s.; for life, acquired since, and not in actual occupation, 10l.

*Copyhold* includes the same estates as above, in copyhold or customary tenure, or in ancient demesne, &c. Annual value, 10l.

*Leasehold* includes any residue of a term originally of not less than sixty years and 10l. annual value—or of not less than twenty years and 50l. annual value. The claimant may be lessee or assignee of original lease, but (unless in actual occupation) not sub-lessee or assignee of under-lease.

*Occupation* includes any holding at will, from year to year, or otherwise, at a *bond fide* rent of 50l. Where joint occupation, then a rent equal to 50l. for each occupier. The holding may be successive, provided it be continuous; but each successive holding must all be under one landlord.

*Length of Possession*.—The freehold and copyhold claimant must have had possession, or receipt of rents, from 31st January (1862); the leasehold claimant from 31st July (1861), that is, six and twelve months respectively.

*Annual Value*.—No rate or tax is to be deducted in estimating the value.

If a Dissenting minister's or schoolmaster's endowment consists of a freehold house to live in, the annual value need be 40s. only; if of a house or land which is not freehold, or which he does not occupy, but only receives the rent, it must be 10l.

[Lately some claims of Dissenting ministers made in virtue of their deriving an income as ministers officiating in freehold chapels, have been admitted by Revising Barristers.]

\* \* Property which qualifies for a borough, will not also qualify for a county.

##### HOW TO MAKE A CLAIM.

The following points are essential in filling up and sending the notice:—

1. The claimant's whole Christian name and surname must be at full length.
2. His place of abode, not of business. If he is travelling abroad, it should be so stated.
3. *Fe particular as to the nature of qualification*, as the revising barrister cannot alter the statement, except to make it more clear.
4. Give the street, lane, &c., and number of house, if it has any. Where successive occupations, give each set of premises with the same accuracy.
5. If sent by post, the notice is in time if posted so as to reach the overseer in the ordinary course of delivery by the 20th of July. The sender is not responsible for any delay in the post-office.
6. To give proof of due sending, fill up a second, or duplicate form, alike in all respects, both as to *contents and address*; sign both, and at the time of posting produce both to the postmaster, who stamps and returns one of the duplicates to the party posting. This stamped duplicate, if produced by the claimant, is evidence of the due delivery of the original.

[For any further information needed, address, "The Secretary, 2, Serjeant's Inn, Fleet-street, London."]

**ANOTHER POPE'S BRIGADE.**—The Paris correspondent of the *Daily News* mentions a report to the effect that Cardinal Wiseman and Dr. Cullen, the Roman Catholic Archbishop of Dublin, have promised the Pope to recruit for him an army of 4,000 men in the British islands, and, moreover, to get British Catholics to supply funds to pay them.

**REVIVALISM IN ULSTER.**—Those who are engaged in the revival meetings at Enniskillen have been in the habit of walking in procession through the town, singing hymns, when coming home from the camp meetings. They were, on two or three occasions, insulted by the mob, and they prudently gave up the practice. The meetings are said to have been attended daily by multitudes—some from a great distance. The heavy rains on some days did not damp the zeal of the people.

**THE CARDROSS CASE.**—The case of Mr. M'Millan, late minister of the Free Church at Cardross, against the General Assembly of the Free Church of Scotland, was on Wednesday decided in the first division of the Court of Session. Their Lordships, by a majority, dismissed the action of the pursuer in its present form, holding that the General Assembly was not a body which could be competently sued for damages for a sentence pronounced by a majority of that body. Lord Deas dissented from the opinion of the other two judges.

**THE STATE-CHURCH CONTROVERSY.**—The Rev. T. T. Eagar, of Audenshaw, has been delivering another lecture at Wigan, on "The Liberation Society," in reply to the Rev. C. Williams, of Accrington. R. Darlington, Esq., occupied the chair. In his opening remarks the lecturer said that it was not with Dissenters, as such, that they had any quarrel, but it was with the Liberation Society and its abettors, with their irreligious schemes of covetousness, jealousy, and plunder, with their policy of organised malevolence against the Church, and their itinerant liars—he did not allude to Wigan in particular, and did not wish to say anything personal—and hireling venal slanderers, that they had a quarrel, for God's sake, for the Church's sake, and for the people's sake; and while he had a voice to raise he should fearlessly expose and denounce them. The topics chiefly discussed by Mr. Eagar were the Census returns, the Church-property question, and the shortcomings of Dissent. No one challenged his statements.

**THE BICENTENARY QUESTION.**—The recent lecture of the Rev. H. H. Carlisle, of Southampton, has given rise to a correspondence between the Rev. W. Brock, rector of Bishops Waltham, and himself. The former denies that he had misrepresented the views of the late Dr. Hamilton in the quotation he made use of, and declares Mr. Carlisle's joke about a comma that had lost its tail a very pointless one. Mr. Carlisle responds:—"Send out the comma without its tail, and the meaning of Dr. Hamilton is clear—that the Independents have nothing to do with Bartholomew's Day, 1662, as their natal day. . . . No man would have been readier than he, were he now alive, to unite with the Independents in this Bicentenary celebration. Neither do the Independents of this town forget that the first pastor of the mother church, Above Bar, was the Rev. N. Robinson, the ejected rector of All Saints."

**A FAT LIVING.**—The *Guardian* of the 4th June contained the following brief announcement:—"The rectory of Upwell, Wisbech, of the value of upwards of 6,000l. a-year, is vacant by the death of the Rev. W. G. Townley." On seeing this we had the charity to think that the compositor had by mistake added a cipher to the figures. But no! on turning to the "Clergy List," we find the amount stated to be 3,855l., while the "Clerical Directory" states the tithe to be worth 5,900l., and the gross income 6,000l. Six thousand a-year for the work of a clergyman in a parish so obscure that its very name is unknown to most people! Why that is more than most of the bench of bishops receive—more than the income of a Minister of State—five times as

much as the average incomes of the colonial bishops, and sixty times as much as is received by thousands of the English clergy! The living having been held by the late incumbent for fifty years, he has absorbed no less than 300,000*l.* of the Church's wealth. This is a "startling fact," of which the Clergy Relief Society might well take notice; but the occurrence is of so matter-of-course a character, that no one in the Church has, so far as we have seen, expressed the slightest sense of shame or wonder, or any hope that the future rector of Upwell will be remunerated on a less extravagant scale. The cry of "Spoliation!" would be appropriate enough here, but it is reserved for the denunciation, not of the wasters, but of those who condemn the waste.—*Liberator.*

### Religious Intelligence.

#### ALBANY CHURCH, REGENT'S-PARK.

The memorial stone of the new place of worship which the Albany Congregational Church, Regent's-park, has commenced to build, was laid on Thursday, the 3rd July, by J. Remington Mills, Esq., M.P. The site of the new chapel is within five minutes of the old one. The Albany Church will thus strictly belong to the same locality, and retain its identity, but not its name, which, on removing to its new sanctuary next May, will be the Congregational Church, Tolmer's-square. That square is about to be built on the site of the old Reservoir, Hampstead-road, a few yards up from Euston-road. The new chapel will occupy the interior of the square, with its front looking into Hampstead-road. Notwithstanding the state of the weather, which was exceedingly unpropitious, a large concourse of people assembled on the ground. By the kindness of Mr. Sawyer, the gentleman from whom the ground was obtained on such favourable terms, and who is a member of the church, a large and commodious wooden booth had been erected. In this a large proportion of the assemblage were accommodated, and here the entire proceedings took place, with the exception of the strict ceremony of laying the stone. The Rev. James Fleming, of Kentish Town, commenced by devotional exercises of a very impressive character; after which, at the request of Mr. Mills, the Rev. J. Guthrie, pastor of the church, read an interesting statement, detailing the origin and progress of the effort. Mr. Mills then followed in a spirited and most appropriate address, in which he contrasted to excellent purpose the liberties enjoyed by Nonconformists with the state of matters in the Establishment, as brought to light in the late decision of Dr. Lushington in the case of Dr. Rowland Williams. Mr. Mills also made ample reference to the Bicentenary and its stirring memories, and to an act passed in 1812 (of which this same year, therefore, is the jubilee) which greatly enlarged and confirmed our rights as Nonconformists. The Rev. John Guthrie, pastor of the church, then delivered an address, in which he entered at length into an exposition of the distinctive principles of the denomination, under the respective heads of Ecclesiastical and Evangelical. Under the former he made special reference to the Bicentenary year, and stated that the new chapel in Tolmer's-square was, to the best of his knowledge, the first Congregational chapel founded in the metropolis in this great chapel-building year. He singled out for specific discussion the subject of doctrinal subscription, the vicious and futility of which he forcibly exposed both from the nature of the case, and from the verdict of all experience. Doctrinal declarations, issued simply for information, and implicating no interest higher than the accuracy or discretion of its compilers, he in no way challenged. But stereotyped creeds or articles of faith issued as *credenda* or Ecclesiastical tests, he utterly rejected, believing all such authoritative impositions to be a snare to conscience, a bar to free inquiry, a usurpation of the claims of Scripture, and an arrest on the progress of Biblical interpretation. He declared them to be fitted to conserve error for a time, but not at all to conserve truth; and, as proved by pending events and the history of the past 300 years, to be wholly ineffectual to secure uniformity of sentiment. He pronounced subscription an element essentially Popish, and in a rough way consistent with the Popish assumptions of tradition, infallibility, and denial of private judgment. But what, he asked, in the name of consistency, is Protestantism to make of her subscriptions alongside of her right of private judgment, and of her boast, "The Bible, the Bible alone, the religion of Protestants!" And yet into this inconsistency Protestantism did fall—protesting against Papal infallibility, and then setting up petty infallibilities of her own in the shape of high-handed councils or dominant divines. The result has been that after a barren acknowledgment of the Bible's supremacy, it has been laid on the shelf, and the secondary standards (so called) have had it all their own way, and ruled over honest consciences with a rod of iron. Not only have they failed to produce union, they have ever been the symbol of disunion, for every bar to free and fraternal discussion breaks up the tide of theological progress, ever and anon, into dangerous rapids, instead of leaving it to gravitate equably along its own proper level. These positions were illustrated by the recent decision in the Court of Arches. The speaker next adverted to, and strongly affirmed, the voluntary principle in religion, tracing many dominant evils to the golden link that binds the Church to the State, and then wound up his address, as Mr. Mills had also done his, with a glowing reference to the world-embracing Gospel

with which the new sanctuary should resound, and to the good the commodious schools were likely to do to the rising generation in that locality. A certain number of the children, who were present, then sang a hymn. John Tarring, Esq., architect, one of the deacons of the church, and the author of the beautiful design of the new church, next presented Mr. Mills with a silver trowel, after which he and the company repaired to the ground outside, when the ceremony of laying the stone was duly performed. A bottle had been deposited in the stone, the contents of which include the tractate issued by the Congregational Union setting forth their distinctive order and principles. The friends returned to the shed and sat down to an excellent luncheon, at which Frank Crossley, Esq., M.P., presided, supported by Harvey Lewis, Esq., M.P., both of whom had arrived in time to be present at the previous ceremony. Mr. Toplis, secretary of the building fund, read a statement from which it appeared that, including one or two handsome contributions from the influential friends present, the entire sum raised by the church since the new year exceeds 1,600*l.*, not including proceeds of sale of old chapel, now in the market, or a large stock of bazaar material yet remaining to be sold, and computed to amount to two or three hundred pounds. The chairman then followed in a very appropriate address, in which he justly observed that, possessed as we are of a body as well as of a soul—having eyes to see as well as ears to hear—it was of great importance to the grand object to get up tasteful chapels, conceived and planned in a somewhat devotional style. Mr. Harvey Lewis, M.P., addressed the company, in a no less appropriate strain, and in a very cordial manner wished the undertaking all success. The Rev. Joshua C. Harrison came next, and made a series of observations most suitable to the occasion, in a free, fervid, and truly fraternal strain. So, but more briefly, did the Revs. D. Nimmo and James Frame. The Rev. James Pillans, of Camberwell, and other ministers, were also present during part of the time. The Rev. J. Guthrie moved a vote of thanks to the chairman and the other influential friends present, which was seconded by Mr. Tarring; Mr. Bremner, another of the deacons, following with a few animating remarks; and after brief devotional exercises the interesting proceedings were brought to a close, at an advanced hour in the afternoon.

**LONDON CONGREGATIONAL ASSOCIATION.**—On Friday evening, a special quarterly meeting of this association was held in the Congregational Library, to receive a report from the committee on the present position and prospects of the society. Mr. Henry Spicer, the treasurer, occupied the chair. He stated that since their late respected secretary had resigned, the committee, after conference with the committee of the Home Missionary Society, had arranged that the Rev. J. H. Wilson should give part of his time to supply his place, and having requested Mr. Wilson to prepare a plan of modified operations, he had submitted one which had met with the approbation of the committee, and he had no doubt, would meet with approval in that meeting. Mr. Wilson then read a paper containing the new scheme of operations, which was proposed. It consists of two departments. Under the first he takes the postal districts, and suggests that the churches in each district should be formed into local unions, whose office-bearers might be *ex officio* members of the committee, and that the parent society should stand in the same relation to them as the Home Missionary Society stands in relation to county associations with which it is affiliated. He suggests that the first duty of the local unions should be to conduct inquiries with a view to ascertain the amount of spiritual destitution within their bounds, and of what is being done to relieve it; and then hold conference meetings, representative of all the churches in the district, at which deputations from the parent society should be present, just as deputations from the Home Mission Committee had attended conferences in the country. Practical and permanent measures of home evangelisation would then follow. Under the second department he proposes to establish three model district missions, one in the district of Wapping, one in Bethnal-green, and the third on the east side of Dalston, near Goldsmith's-row. Many valuable facts were given from the history of territorial missions in Scotland, in support of this scheme, and the examples of the district missions in Spitalfields and other parts of London were added. The plan was accompanied by statistics, popularly and practically arranged, and illustrated by maps of the postal districts, with the population of each, and the number of churches and chapels in relation to it. The Rev. Dr. Ferguson highly approved of the paper; Mr. Samuel Morley spoke warmly in its favour, and earnestly urged increased personal consecration for the evangelisation of London; the Rev. W. Tyler, Josias Alexander, Esq., the Rev. W. Eastman, and A. Kilpin, Esq., also took part in the proceedings; and a series of resolutions were passed, approving of the scheme, and the more especially because it did not in any way interfere with the general constitution of the association.

**REGENT'S-PARK COLLEGE.**—The usual meeting at the close of the session, 1861-2, was held at the College, Regent's-park, on Wednesday last, July 9. The chair was taken by S. R. Pattison, Esq., and the meeting was addressed by the Rev. H. S. Brown, and Pasteur Nap. Roussel. After singing and prayer by the Rev. E. White, the examiners' report were read by the Rev. William Webster, M.A., Dr. Biggs, and by the tutors. They were, on the whole, very satisfactory. Forty-six students have enjoyed the advantages of this institution during the session,

or part of it: thirty-four ministerial students and twelve lay. Ten ministerial students are leaving, of whom Mr. Hawkes has accepted an invitation from the Baptist church at Greenock; Mr. Payne from Presteign; Mr. J. Williams, B.A., from Narberth; Mr. Lambert, from Milton, Oxon; and Mr. Walcock has been accepted as a missionary for Ceylon. The remaining five students are about to visit destitute churches with a view to settle. The number of religious services conducted during the year is about 1,200. Four students have taken the degree of B.A. in the University of London; three with honours, and one of these, Mr. T. G. Rooke, was declared to be entitled to the logic scholarship. One, Mr. Mendes, matriculated with honours at Christmas. Six are going up for Matriculation and four for B.A. To supply vacancies nineteen applications have been received, and these will be considered and decided on during the month. It is hoped that the financial year will close without debt. Twenty-two collections have been received and twenty-two new subscriptions; a legacy from the late Rev. W. Nichols, of Collingham, and a donation of 50*l.* from an old subscriber, given towards founding a Fuller scholarship. Other donations during the year amounted to upwards of 100*l.* Among the friends present we noticed Sir H. M. Havelock, Bart., Jos. Gurney, Esq., R. Walters, Esq., H. C. Tucker, Esq., C.B., John Corderoy, Esq., J. J. Smith, Esq., Revs. C. M. Birrell, C. Vince, J. Stubbins, J. Long (of Calcutta), J. Ginsburg, W. Barker, W. Farrer, LL.B. The session will re-open the 1st of October.

**PENTONVILLE-ROAD.**—The Rev. Ernest C. Jay, of Stockport, has accepted the unanimous invitation of the church and congregation assembling in the chapel at Battle-bridge to become their pastor.

**HOLLOWAY.**—We understand that the Rev. Mark Wilks, of Basingstoke, has accepted an invitation to succeed the Rev. A. J. Morris (now of Bowdon) as pastor of the Congregational Church, Holloway, and that he purposes entering upon his duties on the second Sunday in August.

**HIGHBURY-HILL CHAPEL.**—The above temporary place of worship was opened for Divine service on Tuesday, July 8th. The Rev. C. H. Spurgeon preached in the morning, to a deeply attentive auditory who thronged the building in every place, from John vii. 31 and 37. The evening sermon was preached by the Rev. Henry Allon, from Mark vii. 34. Among the ministers of neighbouring chapels present were the following, who took part in the services:—The Rev. S. J. Davis (minister of the chapel), Rev. John Edmond, D.D., Rev. F. Tucker, B.A., and the Rev. J. S. Stanion. The collections amounted to nearly 25*l.* During the evening service the following statement of the circumstances which lead to the erection of the building was made:—"Foreseeing that a large population would soon spring up in the vicinity, T. J. Cooke, Esq., of Highbury-hill, determined to secure in time a piece of land for a Nonconformist place of worship, and so successfully negotiated with the proprietor as to obtain the site on which this temporary structure stands on singularly advantageous terms, equivalent, indeed, to a gift of one thousand pounds. The iron chapel is lent to the friends who commenced the enterprise, and will be removed to another part of London when it has answered its temporary purpose here. The cost of its removal from Putney, its erection, painting, felting the roof, building the boundary wall, laying down the curb, &c., is about 325*l.* Towards this amount the four or five friends who have formed themselves into a committee of management, have contributed 105*l.*

**ESHER-STREET CHAPEL, KENNINGTON.**—Last January the church and congregation of Esher-street Chapel resolved to attempt the removal of the debt on their school as an appropriate commemoration of the Bicentenary year. On the 1st inst. being the fifth anniversary of the settlement of their present pastor, the Rev. J. Marchant, about 150 persons sat down to tea. From the statement made, it appeared that the last year had been one of great encouragement, marked by considerable additions to the church, increase of the pastor's stipend, general improvement in the finances, and by the extinction of debt on the chapel and school premises. Two years ago the effort to raise 450*l.* to clear the chapel of debt, meet arrears of interest, and to effect important repairs, had been successful, and now 250*l.* had been raised to pay the mortgage on the school and execute other alterations and improvements. During the last five years the congregation, which is far from being either numerous or wealthy, had raised for various purposes more than 2,000*l.*—another illustration of the efficiency of the Voluntary principle. In the course of the proceedings Mr. Nicholls, one of the deacons, presented to Mr. Marchant a purse containing 23*l.*, raised by the friends as a token of their esteem of his character, as an appreciation of his ministerial and pastoral labours, &c. After a few words from Mr. Burton, another of the deacons, the pastor briefly acknowledged the kindness of his people, in what was to him a wholly unexpected and very valuable gift. Very suitable addresses were delivered by James Stiff, Esq., the Revs. J. Bligh, S. Eastman, and R. Robinson, the last speaker closing by handing to the pastor a 5*l.* note, the gift of Joshua Field, Esq., of York-road Chapel. This, together with the proceeds of the tea, increased the contents of the purse to 35*l.* The meeting closed with thanksgiving and prayer.

**DALSTON.**—On Wednesday last a most interesting meeting was held in Pownall-road School-room, (Rev. W. Miall's) on behalf of the Sunday-schools, &c., Dove-row, Goldsmiths'-row, Hackney-road. After tea the chair was taken by Harper Twelves-trees, Esq. From the report we learn that the

school was instituted in June, 1856. At first 6 teachers and 25 scholars attended, but the numbers steadily increased, and 500 scholars, with nearly 30 teachers, have been present on several occasions; but the building, which was formerly an old cow-shed, is, with the crazy rooms above, now used with it for educational purposes, quite unsafe for such large numbers. The attendance is now restricted to 250. The present numbers on the books are 350 scholars and 8 teachers. There is a large infant class, at which the attendance is often 120. A separate service is held on Sunday mornings with a view to fit the scholars in after life for the better appreciation and enjoyment of the services of the sanctuary. With the Sunday night-school the teachers had some difficulty at first, but by perseverance and judicious firmness this has been overcome. There is also a senior class for girls, mostly servants. In the largest of the rooms services for the poor have been held by the city missionary of the district and the students of Hackney College. Other rooms have been taken for public worship, and a church has been formed, of whom fifteen are teachers, and eight are or were scholars. The teachers desire to build a chapel. They are willing to help themselves, but are poor. They have raised during the past eighteen months 24*l.* 6*s.* 9*d.*, and have economised out of this, after all expenses are paid, 7*l.* 9*s.* 8*d.* Among those who took part in the meeting referred to were the Revs. D. Katterns, Mr. Baynes, T. Richardson, and others. The former bore testimony to the self-denying labours of the teachers, and closed an admirable speech by exhorting them to continuance in their work, and wishing them God speed. The teachers are looking forward to a year of prosperous labour and usefulness, and are greatly encouraged by the prospect of help in their various endeavours for the benefit of the needy around them.

**BARNSTAPLE, DEVON.**—The Rev. G. T. Coster, lately of Newport, Essex, has accepted the unanimous invitation of the Congregational church assembling in Cross-street, Barnstaple, to become their pastor, and will (d.v.) commence his stated labours on the first Sabbath in August.

**DISTRESS IN LANCASHIRE.**—The handsome sum of 22*l.* 14*s.* has been contributed by the congregation of Queen-street Chapel, Leeds, presided over by the Rev. William Thomas, towards relieving the distress of the Lancashire operatives. The amount has been placed at the disposal of the minister and deacons of the Independent chapel, Ryecroft, Ashton-under-Lyne, where Mr. Thomas was formerly pastor.

**STRATFORD, ESSEX.**—During Monday, Tuesday, and Wednesday of the past week, the Vestry Hall has been the scene of a very interesting bazaar that has been held in aid of the fund for the erection of the new Congregational Church. The bazaar in question consisted of a rich display of various articles of ornament and utility, arranged in the most attractive and elegant manner along the temporary counters erected for the purpose. The articles fetched good prices and went off rapidly, so that by Wednesday very little was left. The Rev. T. E. Stallybrass, B.A., and a committee of ladies and gentlemen, were indefatigable in their exertions to render the bazaar a success—an object they deservedly attained. We understand that the sum taken at the bazaar exceeded 220*l.*

### Correspondence.

#### A NEW CONGREGATIONAL TUNE-BOOK.

To the Editor of the Nonconformist.

SIR,—The Congregational Union have conferred a great blessing upon our churches, by the publication of the new Hymn-book, which is the most complete and valuable collection of hymns with which I am acquainted. As the committee who carried out the undertaking have done their work so well, I beg to suggest to them a little additional labour, which is most important and urgent. I refer to the necessity of a new Congregational Tune-book, adapted for the Hymn-book, which shall embody a collection of the best tunes of all nations, such as the Old Hundredth, Luther's, Montgomery, Hanover, &c. These tunes, while they are full of rich harmony, are nevertheless so simple, that congregations may, with little difficulty, learn to sing them in parts. Some of the tunes now used in our churches have neither a pure harmony nor are they good music, and are better adapted for other congregations than those of devout worshippers.

Very faithfully yours,

Burnley, July 12, 1862. R. RICE DAVIES.

#### ELECTORAL ACTION.

To the Editor of the Nonconformist.

SIR,—I have been extremely pleased at reading your closing remarks in the second article of last Wednesday's paper. I hope that the plans at which you there hint will be thorough and uncompromising, and that they will especially stir up the provincial committees of the Liberation Society to energetic action. It is a disgrace to them, that the Dissenters, as such, only occupy the position they at present do, and can only be accounted for by an admission that will brand them as having degenerated. I am certain that all the clipping, cautious, finessing policy which has marked the action of some of our leading political men in the provincial towns has done great damage to themselves and their cause. A bold and consistent maintenance of principle would have found us at present far more advanced towards the realisation of a free and equal position for the whole Church of Christ than we are at present.

I firmly believe that in many of the provincial towns many decided Liberationists could be returned as members to Parliament. In many others, where the various parties are more divided, the Dissenters are numerous enough to compel the other sections of the Liberal party to join them in sending better men than are at present

sent. But in any case all should be prepared for much obloquy. Separate action on the part of Dissenters will, whenever it is taken, call down upon them all the treasures of a vicious vocabulary. Epithets, nicknames of all descriptions, and party watchwords will be plentiful, so that we ought to be prepared for them, and prepared to disregard them. Like our ancestors our objects should be the good of our country and the glory of God, let who will praise or who will blame.

I hope the plans at which you hint will contain provisions for supplying men to come forward as candidates, and especially some one, or more if they can be obtained, as leaders. *We must have a leader in the House of Commons.*

Yours truly,

A DISSENTER.  
Bradford, Yorkshire, July 11, 1862.

#### THE SAD HOMES OF LANCASHIRE AND CHESHIRE.

To the Editor of the Nonconformist.

SIR,—Permit me through your columns to tender my special thanks to some of your readers for the following donations towards the relief fund connected with my own congregation, or which have been forwarded at their request through me to the neighbouring churches at Glossop, Charlesworth, Mottram:—

	£ s. d.
Moiet of congregational collection, Her-sham, Surrey, per Rev. A. E. Lord	5 0 0
Part of sacramental collection at Tetsworth, Oxon, per Rev. W. Mallonie	0 5 0
A Christian Sister	5 0 0
*Sacramental collection at Eignbrook Chapel, Hereford, per Rev. J. O. Hill	2 15 2 <i>½</i>
Half sacramental collection, Ebenezer Chapel, Dewsbury, per C. H. Marnot, Esq.	6 7 6
*Part of sacramental collection at Bruns-wick Chapel, Bristol, per Rev. E. Hartland	6 5 0
*Sacramental collection, Park Chapel, Horn-say, per Rev. J. Corbin	21 8 4
The Shelly Family, Yarmouth	2 0 0
Two Servants (E. A. M.), Upper Clapton	0 5 0
Per Miss Edwards, Ockbrook	0 15 0
Per Mr. Bendoe, Colney Hatch	0 5 0
"One of the Lord's own poor, who has been helped from day to day"	0 3 0

For these and other contributions, which have been already acknowledged, words cannot convey our gratitude. They are the means by which many weary ones have been refreshed—many sad hearts made glad. "We thank God and take courage."

I am, Sir, yours truly,

R. G. MILNE.

Tintwistle, Hadfield, near Manchester.

July 15, 1862.

To the Editor of the Nonconformist.

SIR,—You lately inserted a short letter from me about our Lancashire distress; for doing so I sincerely thank you. Will you kindly insert another? I will make it as short as possible. Several remittances and sympathising letters have reached me—the amounts I subjoin. The distress in Wigan, and in several other parts of the county, is deepening daily, and the future looks far darker than the present. I did not know the intensity of the suffering until I saw the burst of blissful gratitude, "the joy of grief," as Montgomery says, which even small sums excited. I can never forget the scenes witnessed lately. After the present week, out of the countless thousands of spindles in Wigan, I fear there will be scarcely a single one moving. Of course the distress will then increase with frightful rapidity. As yet the artisans bear up with wondrous patience. They intelligently see the cause of their sorrow, and not a whisper is heard of the outbreaks and violence which in former times have occasionally terrified us. May I again urge on the sympathy of a Christian public the sufferings of our pious poor? It is of great importance to keep them from being pauperised. We must, if possible, keep up their manly independence and their Christian fortitude. Let me, then, once more ask for prompt and liberal help for cases of acute suffering, especially in Christian circles, which our Ward Relief Committees cannot reach. To each donor I will write by post. But, Sir, Wigan is only a part of Lancashire, and I believe something must soon be done on a large scale for the county. Lancashire has done much for England, and England must now do something for Lancashire. I have the happiness to be the secretary of the Executive Committee of the Lancashire Congregational Union. In a few days I must issue the notices for its next meeting. On that committee there are gentlemen who will cheerfully superintend the distribution of funds amongst all our suffering churches in the county. Any subscriptions to be thus distributed by those gentlemen, or any subscriptions to be distributed by myself in this immediate locality, I shall gratefully receive, promptly acknowledge, and faithfully use. May our sufferings, while they last, be cheered by man and sanctified by God.

Ever yours cordially,

WILLIAM ROAF.

**AMOUNTS RECEIVED.**—A Friend at Ipswich, 10*s.*; A Friend at Whitehaven, 10*s.*; E. S. C. and E. C., 10*s.*; Unus, Tavistock, 10*s.*; Mr. Garis, 5*s.*; part of a collection by Mr. Lord, 5*l.*; ditto by Mr. Hartland, 10*s.*; Mr. Walker, by the Rev. A. Reed, 21*s.* I must also acknowledge a donation from a friend at Sunderland, who forbids the mention of his name or the amount; a conubial thank-offering from Elimelch and Naomi, 5*l.*; and as they are dear Baptist friends, I cheerfully divided their gift between the two Baptist bishops of this town, and I know that it gladdened their hearts.

W. R.

#### THE REV. H. W. PARKINSON AND JOSEPH BARDLEY.

To the Editor of the Nonconformist.

SIR,—On the 22nd May, the Rev. Joseph Bardsley delivered a lecture in this town in opposition to the Bicentenary movement, full of the most unfair quotations and the grossest misstatements, to which I replied in a lecture delivered in the same hall, on 6th June following, forwarding a copy to Mr. Bardsley by the post succeeding its delivery.

A week later I received a letter from him challenging

\* An equal proportion of these sums has been forwarded to the Rev. T. Atkin, Glossop, and Rev. J. Wilson, Charlesworth,

me to a public discussion that he might have an opportunity of vindicating himself from the charges brought against him, and of bringing certain counter accusations against my statements.

As he stated my charges were very grave, and affected his public reputation, I felt that I had no other course than to accept his challenge, subject to certain conditions.

These conditions were:—1st, That he should accept the report of his lecture, republished as a pamphlet in this town, by his own party, which had been widely circulated, and was the *only* copy of it published in a separate form, and which had been disavowed in no particular till the very eve of the discussion; and, 2ndly, That he should begin the discussion, and take every alternate speech, as I would not condescend to meet his charges, which were mere retort, until he had defended himself from mine.

The discussion was to be for four hours, by his own demand, two to be devoted to his defence, and two to the consideration of his counter allegations, and as the result of correspondence, I made the concession that in the third hour in which he was to state his case against me, he should have forty minutes to my twenty. *These conditions he has refused, and has retreated from the discussion.*

His demands were these:—On the first point he wished me to accept, as the basis of discussion, not the Rochdale reprint, but a pamphlet entitled, "Bicentenarians in Perplexity," published in London six weeks after his Rochdale lecture, and bearing as much resemblance to it as Monmouth to Macedon! There are twenty prominent passages in the Rochdale lecture which are not contained in the London one; there are eighteen other passages in the London lecture which are not contained in the Rochdale one; and there are six quotations which are differently given in the two pamphlets. It is enough to say that the lecture which I was to answer as one given on the 22nd May, contained a quotation from the *Liberator* of the 1st June!

On the second point, he demanded that he should have both the first speech and the last, and that in the middle he should have an additional and indefinite time for the statement of his charges, from the close of which the second two hours was to be dated.

I fancy your readers will think these were curious terms to be insisted upon by a person who had challenged discussion for the opportunity of defending himself.

The anxiety of his friends for his vindication may be further seen from the way in which they met the proposition as to an umpire chairman. We sent them in a list of four names, and when these were rejected, a further list of three. Of these, one was the Mayor, three were magistrates, and one a clergyman, and the son of the vicar of Rochdale. Of the second list, all the three were Conservatives and Churchmen, and one of them was an attorney, and the vicar's son. They were successively rejected, but, under much pressure, one of them was finally accepted.

Mr. Bardsley is now about to betake himself to a second lecture, to which admission is to be by ticket. My purpose is to bring out as quickly as possible a pamphlet fully exposing the calumnies and misstatements which he has been carrying through the country, with documentary disproof, and for local purposes reply to his second lecture as soon as I have seen a public report of it.

So much for the Anti-Bicentenarian when he is brought to book.

I am, Sir, your obedient servant,  
H. W. PARKINSON.

Rochdale, 14th July, 1862.

#### CLERICAL SUBSCRIPTION.

To the Editor of the Nonconformist.

SIR,—In an article which appeared in your last week's issue, I see you have alluded to one in the June number of the *Christian Spectator* entitled, "Intelligible and Unintelligible Fidelity to Conscience." Will you allow me a few words on the same subject?

Various opinions seem to be held respecting this matter of subscription. Indeed a just opinion of the act is not so easily obtained as may at first be supposed, for the springs of mental action are so hidden, that more than usual care is required to detect the special motive for a given action, and thence to characterize it by its proper name. The clue is so fine, that a delicate hand is needed to take the right thread up. Add to this, that a decision of the question either one way or the other, must affect the moral character of the individual concerned—and there will be abundant reason for a care, over-scrupulous if anything, in forming a judgment of the moral integrity of the Anglican clergy in this matter.

I find the editor of the *Christian Spectator* says in the April number (p. 316) that "those who entertain objections to the language recently employed in this periodical, as well as in the *Patriot* newspaper, are of two distinct classes. First there are those who object to the designation of the conduct of the delinquent clergy as dishonest, and secondly, there are those who insist that while the conduct should undoubtedly be denounced as dishonest, the men should not be charged with insincerity or falsehood."

I think that both of these classes have fallen into an error, the fallacy of which may be seen presently. The first appear to have no *locus standi* on which to protest against the conduct of the clergy in subscription, whilst the second, admitting the premises, nevertheless refuse to allow the only just conclusion which can be drawn from them.

But I do neither; I feel no force in the conclusion, for I maintain the premises are false, for the following reasons.

The honesty or dishonesty of an act, in morals, depends on the state of mind in the actor. Before you can say, this act is dishonest, you must prove the actor knows it to be such. Before you can assert this man is dishonest in the act, you must show that he has violated his conscience in the deed. Failing this, your charge of dishonesty fails too. From the judgment of the actor, supposing of course its integrity, you may fairly infer the honesty or dishonesty of his act. The question is thus resolved into the consciousness of the man.

Now what is the case with regard to an Evangelical clergyman? We find him subscribing an *ex animo* assent and consent to all that the Prayer-book teaches. Amongst its teachings, I find the doctrine of Baptismal

Regeneration. I ask an Evangelical clergyman, Do you believe this? "No," he emphatically replies, "it is a doctrine of devils." What am I to conclude then?—that he is dishonest, perjured, and a liar? I am, if he admits the Prayer-book teaches this doctrine, and if he at the same time professes his disbelief in it. But he does not do this. He maintains that the words do not bear the signification I have put upon them, that when signing, he interpreted them otherwise, and still believes he may lawfully do so.

Upon this profession I am bound to acquit him of the charge of dishonesty. It is nothing to the point to say, I should be dishonest were I in his position, for the question touches his conscience and not mine. He distinctly affirms that he never acted against his conscience in the deed, and that, therefore it does not condemn him. I add, and therefore you are not dishonest. For I must avow my conviction, that as to whether, amid all his protestations to the contrary, there be not some lurking uneasiness, is out of my power to decide. I cannot tell what his conscience teaches. To his own Master he must here stand or fall.

But because I say, for these reasons I cannot condemn an Evangelical clergyman of dishonesty, because I hold that to be dishonest he must have acted against his conscience, and this he denies; am I therefore debarred from any protest against his conduct? I think not. A man may not act against his conscience, and yet he may be wrong: for that conscience may be unenlightened, deadened, or perverted in many ways. True he ought always to act with it, but this does not necessarily ensure his being right. Let me illustrate my position. Saul of Tarsus believed he was doing right in persecuting the Church, and doubtless acted as conscience bade him. But, nevertheless, he was acting wrongly, as he himself afterwards acknowledged when that conscience was illuminated by purer light. He was therefore not insincere when he said he thought he was doing God's service. He needed a conscience quickened by God's Spirit.

The way is now cleared for us to see in what way we may justly condemn the Evangelical clergy. As in the case I have mentioned, I condemn them, not because they subscribe, for that they say conscience bids them do, and I have no right to impugn their statement, but I censure them because they find it possible to subscribe with a clear conscience. This distinction is not a mere question of words. It is not the hair-splitting of metaphysical subtleties. The thing to be decided is, how are we to characterise a certain man in a certain deed in some sense manifestly wrong? What is the precise nature of that act which reason declares to be irreconcilable with an unbiased and enlightened conscience, judging in accordance with the dictates of a higher law? I answer, if an Evangelical clergyman declares he has not violated his conscience in subscription he is free from the charge of dishonesty, but he falls under the condemnation of a charge, if anything, graver in its nature, and more disastrous in its results. He is guilty of an unenlightened conscience. He ought to have known his interpretation of the disputed words to be impossible, his conscience ought to have condemned him for so interpreting him, and, as it did not, I condemn him for the possession of a moral sense which needs purifying and enlightening. I need not say I cannot do this without at the same time charging him with sin. Here it is that "sin lieth at the door."

It will be seen now that I agree with those who say that in some sense the Evangelical clergy are wrong in subscription. I disagree with them in the sense in which they are wrong. I leave your readers to judge whether the right designation of a certain wrongdoing is not a matter of some little importance.

In conclusion we must remember that the men to whose consciences we appeal are for the most part godly clergymen. The piety of many of them is of a high order. Their zeal may sometimes rightly put us to shame. We have men to deal with who are not dead to the responsibility of each man possessing a moral judgment in sympathy with the Divine word; many of whom, I doubt not, are sincerely desirous to grow in all spiritual enlightenment. It is to them we speak. We pray them to believe us when we disclaim all feeling of personal animosity. We have yet to learn that any error of a fellow Christian can nullify the Saviour's law of "loving one another." All we are intensely anxious for is that his kingdom may be extended, and that its high interests may be more efficiently served. And this, we solemnly believe, will most surely take place when his ministers shall possess a conscience reflecting the purity and light of their Divine Master. Be this with a willing and faithful obedience to its dictates, once theirs, and there will then arise from out the Church of England another army of martyrs, whose fidelity to conscience will be a fitting sequel to the story of Black Bartholomew, 1662.

I am, Sir,  
Your obedient servant,  
Croydon, July 4, 1862.

G. S. B.

#### THE INTERNATIONAL EXHIBITION.

##### DECLARATION OF PRIZES.

The great ceremonial of Friday came to an end;—from whence the reader may logically infer that it had also a beginning; and very likely most persons who trust to hearsay for information on the point may conclude that it was a very grand affair from the one end of it to the other. Some of the reporters of daily newspapers appear to have been really enthusiastic, and have described every stage of the pageant with a gusto that is positively cheering, as an indication of good temper, and a glorious capacity for enjoyment. We wish such had been our fortune; with what poetic colouring would we not then have striven to embellish the prosy words of description. But such was *not* our fortune, and, somehow, we came to the conclusion that of all stupid pageants ever seen, surely this one of July 11th, 1862, was the most stupid. We write it with regret, having the most sincere desire to be orthodox and good-natured in regard to everything connected with the International Exhibition. Yet, despite this feeling, we

must write truth, as it appeared to us at the time, and afterwards when we reflected on it; and we should no more think of calling this ceremony grand or imposing than we should of terming it sacred or sublime.

At ten o'clock, or a few minutes after, we took our stand in the great building, having thereby an opportunity of seeing the place gradually fill up, and the ladies press forward with characteristic determination to have seats in the front line at all risks. And very soon all the seats were occupied. The scene under the dome was very gay with ladies' dresses, and, we are free to confess, pleasing also from the animated expression of many beautiful faces, some of which we thought almost, if not quite, as handsome as we have seen at Sunday-school picnics, or May-day gatherings in country towns, though not a bit handsomer, or half so much at ease and "at home" as they would have been in the green fields. The bands gave their music, and the ladies gave their applause, and the gentlemen said it was "beautiful"—some called it "chaunting," and others "pwetty good." Then the seats all along the nave were similarly occupied, and behind these every available spot on which a person could be perched was honoured with a human body of some kind. One group of marble statuary, composed of two very interesting ladies, received into their company a remarkably innocent-looking gentleman, who could only maintain his position by embracing one of the twain, and looking up into the face of the other—a proceeding so very like "courting two sisters at once" as to cause considerable amusement, and the only really good, hearty burst of laughter we heard in the building. No blame, however, to anyone for laughing little where there was so little to amuse.

The Horticultural Gardens presented a very beautiful and interesting spectacle, and had it not been for the expected procession, might have afforded gratification. As it was, everyone seemed engaged in finding a place from whence Ministers, and Commissioners, and foreigners of distinction could be mentally devoured. Yet it was very pretty; the fountains at play, and the several fine bands also at play—everything at play but the people, who in some instances were grave enough, as became them when assembled to witness a national ceremonial, which, from the list of high and mighty personages announced to take part in it, "could not be otherwise than grand." The dresses, however, from their elegance and variety—embracing almost all foreign as well as native costumes—gave the gardens a fine appearance, and the still finer, though rather too formal, beds of verbenas, geraniums, &c., considerably assisted to perfect the charm. And here, perhaps, it would be proper to say that the only good view of the exterior of the Exhibition building is from the Horticultural Gardens. Here you see a certain unity of design for which Captain Fowke has not had credit. In fact, we imagine that if these gardens had been thrown open as part of the Exhibition, the building, with all its acknowledged faults, would have been more favourably criticised. But to the ceremonial itself.

At the end of the gardens, immediately in front of the conservatory, and immediately behind a sort of mimic waterfall, stood the dais, covered with velvet, bearing the royal arms, and the throne which represented her Majesty at the opening of the Exhibition. Nothing could have been better calculated to give dignity to the proceedings. Had plebeian common-sense been consulted in the matter, it would probably have suggested that if Lord Granville or the Duke of Cambridge had anything good to say people would be all the better of hearing it, as they certainly would be much gratified by a fair view of such a galaxy of distinguished persons as was expected to shine on that honoured dais. Well, well, plebeian common-sense can only be expected to judge by plebeian rules, and would probably deem George Stephenson on a Mechanics' Institution platform at Newcastle about as dignified-looking as Lord Granville, or even his Grace of Cambridge, on that royal dais. So that we must count plebeian common-sense as nothing at all in this matter, and admire the fine idea that placed the dais where it was. About twelve o'clock the procession of jurors was formed, and in due time a line of gentlemen, divided into classes by blue flags, made their way from the building along the gardens towards the conservatory, where her Majesty's Ministers, the Lord Mayor and the Commissioners of the Exhibition, the Commissioners of 1851, &c., &c., had assembled. And then when the diplomatic gentlemen arrived, and the Duke of Cambridge had placed himself at the head of the whole, the procession moved towards the dais, and ascended it in solemn dignity. It is said that the Duke of Cambridge was greeted with a hearty cheer; but, although we stood as near as an outsider could get to the platform, we did not hear any hearty cheer, and therefore cannot vouch for the accuracy of the report in that particular. But it is quite true that Lord Granville delivered a short address, on the part of her Majesty's Commissioners, to the representatives of foreign Powers, that those on the platform were privileged to hear it, and that an indescribable number of bows followed it. And then Lord Taunton read the report of the Council; and then the Duke of Cambridge replied; and then the juries defiled over the platform, and handed to Lord Granville the results of their deliberation; and then, his lordship, having done his part in presenting the lists of awards, the great procession formed, and addressed itself to the declaration of prizes. Passing slowly down the Eastern Annex, and thence through the various departments of the building, it halted at the several stations to make the declarations, the bands meanwhile playing as many different

tunes as there were bands present, producing thereby, at times, a sad discord, where, individually, each would doubtless have afforded rich harmony. Of course, the musicians were not responsible for this; each band was bent on doing its best, and probably never dreamt of its neighbour's "best," or that two sweets made one bitter. And slowly down, with this line of procession, went some of the best and noblest men of this time, mingling with as many other great men, and as many little men as go to make up a State pageant. There were some men there whom we thought it pitiable to see dressed in the garb of footmen, in a procession which only the grandeur of the thing chiefly concerned—an International Exhibition—kept a man from heartily contemning. Nobody appears to any advantage in these affairs but courtiers and chamberlains, who are good for little else. Such men as Gladstone, Russell, and the noble representatives of Science and Art were dwarfs, that the waiting-men of fashion might for one day be lords in the nation's eye. We did not see one really leading man, except Lord Palmerston, who appeared to have any taste for his position; and even the Premier, who seems to enjoy almost everything, from a row in the House of Commons to "Punch and Judy" in the street, seemed out of place here. There was nothing to pin to the successful exhibitors' breast, as the Emperor of the French would have pinned the Cross of the Legion of Honour on the breast of a brave French soldier or distinguished citizen, speaking in a few simple words to a man's heart, to all his noble feelings, and to his memory till death—ennobling him henceforth in his own eyes, and in the eyes of his fellows. There was a holiday, and a procession which included some men whom it is a privilege to behold; but beyond this—nothing. The Lord Mayor was in his place; and we know not why anyone should condemn him for smiling and bowing his best on all occasions when he is called upon to represent this sight-loving city. Indeed we have no desire to quarrel with pageants and State ceremony if the proper persons engage in them. We care not that Mr. Woodin "takes everybody off," only we are glad it is Mr. Woodin and not Richard Cobden who does that amiable and interesting feat. And so with pageants. Keep them apart from things which represent human progress, and let those who admire them do so in other places and at other times. England is not a nation for pageants. She is incapable of producing one as foreign nations could produce it, and in losing the capacity to create she has also lost the taste for enjoying them. Foreigners will laugh at the *jeûne* of Friday as Catholics laugh at Protestant imitations of their gorgeous ceremonialism, and many Englishmen will despise it, as wanting the real soul of English enjoyment, as affording no resting-place for thought or encouragement for ingenuity and enterprise; but simply appearing in foreign gewgaws and trinkets, a poor meaningless ceremony, unworthy of those great men who were invited to take part in it, unworthy of this England in 1862. Is this the thing that England invites her distinguished visitors to take part in? Does all our boasted progress attain no higher ground than this poor caricature of the doings of the Elizabethan age? Had a number of such men as there were present in this pageant assembled in some place where they could be seen and heard, and spoken a few words of commendation in the Queen's name to the successful exhibitors, what a different aspect the whole affair would have assumed! Foreigners of intelligence would have left England with a different idea of English civilisation; but all they can say of this is "that there was an attempt at display and grandeur on a scale equal to that which would be attempted in France or Italy, but that the attempt was, in noticeable instances, marked neither by refinement in the spectators nor natural dignity in the actors." They will say "that all among the latter who should have been dignified were unnatural"—indeed (if they can use so common-place a phrase), "like fish out of water;" that the former crowded and crushed together, often in a brutal way, regardless of any other person's feelings or safety; and, above all, that the persons who did so were not the "lower class," who have no votes at elections, but those who could pay 10s. for an admission-ticket—in short, the moneyed if not intellectual class of Great Britain.

The only thing, in our view, that affords the slightest justification for a royal pageant is the presence of the Sovereign. In this case a natural respect for her who represented the nation would resolve otherwise ridiculous elements into a whole of congruity; it would be said—"These English allow their Queen to live in all the happiness of privacy; but when she appears in public they do their best to shew that she is a very Queen, really at the head of Englishmen as well as the head of England, and if they cannot produce a pageant we will pardon their attempt to produce one." Here, however, was no Queen. Our Sovereign, for reasons that every English heart will appreciate, refuses to leave her privacy, and curtail her days of mourning, even to do honour to a conception which is generally allowed to belong to the husband she has lost. And, feeling with her Majesty as we are certain the Commissioners do, we should have fancied that this might have been an additional argument for giving the declaration of prizes a very different character; not a solemn or mournful character, but one of manly, sober, dignified earnestness, which successful exhibitors would never have forgotten, which the nation might have appropriated to itself as a great lesson, and stamped on its history of these times.

One great opportunity is lost; one more remains. If the distribution of prizes should fall into the same channel as this into which the "Declaration," &c.,

has fallen, we hesitate not to say that the Royal Commissioners will deserve and obtain severe reprobation, even in history. They will be pointed to as men who, entrusted with a work under the responsibility of which a hero heart would glow, frittered it into the proportion of a holiday pageant, and delegated the glorious labour of deepening the lessons it was calculated to teach to a dais of velvet, a chamberlain's wand, and a policeman's staff. Nominally at the head of whatever concludes this Exhibition must stand the name of our noble Queen. And none ever sat on the English throne more worthy of the honour than she. It is certain, however, the Queen will not take her place at the ceremonial for the distribution of prizes, although we are sure she would in other days have been glad to do so; but if she did take this place, nothing, we dare assert, could please her more than to find that she was standing at the head of no empty pageant, but stamping with her Royal seal a great fact in the world's history, for the welfare of her own people and the progress of the entire human race. We trust such a feeling will pervade the Royal Commissioners. We address them on this point in the most respectful manner, and without a thought of unkindness. Their labours have been great, and we have freely stated this before now, avoiding also, in all cases, writing anything calculated to damage the prestige or purse of the great undertaking. And if we have at last turned fault-finders, the cause is not with us. Our purpose is to point out an undoubted error, and to beg of those whose duty it is to represent our Sovereign in the International Exhibition to draw out a new programme for the distribution of prizes; to make it truly national in character as well as in name; to eschew gewgaws; to avoid the absurd error of erecting a dais where few persons can either see or hear what should be seen and heard; to erect, instead of this, a large platform, and invite all the leaders of English thought—Brougham, Gladstone, Cobden, Carlyle (if he can be had), Mill, &c., &c.—in plain, sensible attire, and stamp the Exhibition of 1862 with enduring lessons, and results worthy of England and cheering to the heart of her Queen.

The total number of medals and "honourable mentions" given is 12,300, of which 6,992 were medals and 5,308 "mentions," the proportion gained by British and foreign exhibitors being about equal, and in the rather liberal ratio of one to every two exhibitors.

Saturday's attendance was 29,667, the number being swelled very considerably by the announcement made on the previous day that the excellent bands of the Gendarmerie, Zouaves, and Guides would perform in the building.

On Monday the number of visitors was—by season tickets, 6,413, by payment, 57,940,—total, 64,353.

The total of visitors during the past week was 307,612, against 288,427 in 1851.

### Foreign and Colonial.

#### THE CIVIL WAR IN AMERICA.

##### SERIOUS DEFEAT OF THE FEDERALS BEFORE RICHMOND.

The ordinary dates from New York are to July 2. On the 26th ult. the Confederates, having been reinforced by Stonewall Jackson, attacked the right wing of the Federal army before Richmond with heavy force. Severe fighting continued during the two following days, with heavy loss on both sides. The Federals, by order of General McClellan, receded several miles, hotly pursued by the Confederates. McClellan was driven from his position on the Pamunkey River and the White House with great loss. There was dreadful carnage on both sides. The Confederates were commanded by General Lee. The publication of the news was peremptorily forbidden by the Secretary of War. There was great excitement in Wall-street: every species of Government stock and security declined from one to one-and-a-half per cent.

Prior to these important engagements, Generals Fremont, Banks, and McDowell's forces were consolidated into one army, and General Pope assigned to the chief command, with the view of his operating against Richmond. General Fremont asked to be relieved from his command because General Pope had been appointed over him. President Lincoln acceded, and appointed General Rufus King to take his place.

The President, in answer to an address signed by the governors of eighteen States, has issued a proclamation calling for 300,000 additional troops for the vigorous prosecution of the war.

An enthusiastic public meeting in favour of peace was held on the 1st, at the Cooper Institute, New York; the Hon. Fernando Wood, late Mayor of New York, was the principal speaker.

General Beauregard publishes a letter in the *Mobile News* of June 19, denying emphatically the capture by General Pope of 10,000 prisoners, as telegraphed by General Halleck. He says that 100 or 200 stragglers would cover all the prisoners he took, and about 500 damaged muskets. He also says that all the Confederates lost at Corinth during the retreat will not amount to one day's expense of the enemy's army.

The Federals attacked James Island, near Charleston, on the 14th inst., and were repulsed, after four

hours' hard fighting, with a loss of 660 killed, wounded, and missing. The Federals were obliged to retreat under cover of their gunboats, and to evacuate James Island. They have returned to Hilton Head. The summer campaign against Charleston has been suspended. It is stated that the Federal General Benham will be court-martialled for disobedience of General Hunter's orders in attacking the batteries before Charleston.

The bombardment of Vicksburg by twenty Federal vessels has commenced. Southern papers state that great efforts are being made to hold Vicksburg.

The Federal General Curtis is in a very precarious position in Arkansas. He was retiring into Missouri.

The fast train from Memphis to Corinth was attacked by the Confederate cavalry, and captured twelve miles from Memphis.

General Butler has issued a new form of oath for foreigners in New Orleans. The *New Orleans Delta*, his organ, has assumed an offensive tone of ridicule towards the foreign Consuls, more especially the British Consul. A Federal surgeon, Biddle, having taken a slave to be his servant, the owner of the slave retook him from Biddle. The owner was thereupon condemned to two years' imprisonment in the parish gaol, it having been decided that the Federal army must have everything it requires for its use.

President Lincoln has sent to the Senate a treaty made by the American Minister, loaning to Mexico 11,000,000 dollars.

The House of Representatives has passed the Tariff Bill.

The Conservative members of Congress have held a meeting at Washington, in favour of the Union leaving the slavery question untouched.

A cry is raised in New York to prevent the exportation of gold, which had reached 9 per cent. prem.

The questions of intervention and mediation continue to be discussed. That of intervention excites opposition; that of mediation is more favourably received.

President Davis has informed the Governor of Georgia that the conscription was absolutely necessary to ensure the success of the Southern Confederacy.

All the clergymen of Nashville have refused to take the oath of allegiance to the Federal Government. Most of them have been confined in the Penitentiary.

Illinois, the President's own State, has just adopted a new constitution, first proposed about four months ago, according to which, by a vote of nine-tenths of the whole people, it denies the right of negroes and mulattoes to vote, or hold any office whatever, within its limits. By another vote—not quite so numerous, but amounting to a majority of two-thirds of the whole people—it binds itself not to allow any more negroes or mulattoes to enter the State on any pretext whatever, on pain of imprisonment and forcible expulsion.

#### LATEST TELEGRAPHIC NEWS.

(Per Jura, via Quebec and Londonderry.)

NEW YORK, July 3 (Evening).

Events of the highest importance have taken place before Richmond.

A series of severe and bloody battles, extending over seven days, have been fought before that place, resulting in the defeat of General McClellan's army with heavy loss. The Federal army retreated seventeen miles. The accounts received are very confused, only one official report having been published. The correspondents state that General McClellan's army consisted of 95,000 effective troops, and that the Confederates with their reinforcements numbered 185,000. The Confederates must have suffered very heavily, but appear to have continued to press on in overwhelming numbers. No estimate of loss can be made on either side with accuracy. The estimates given vary from 10,000 to 30,000.

General McClellan with his army has fallen back under the cover of the gunboats on the James River, and is throwing up entrenchments.

The War Department has received despatches from General McClellan, dated "Berkeley Harrison's Bar, July 2, 5.30 p.m.", stating that he had succeeded in getting his army to that place, on the banks of the James River, and that he had lost but one gun and one waggon. He further states that he had fought a severe battle upon the 1st, and had beaten the enemy upon the 2nd, that the men were in good spirits, and that reinforcements from Washington had arrived. This is the only official despatch published.

The correspondents of the various newspapers mention the loss of several Federal batteries and siege guns. It is reported that the Confederate generals, Jackson and Rhett (?), were killed, and that Magruder was captured. It is also reported that two Federal generals are captured.

The news from Richmond caused great gloom, and a great deal of popular newspaper indignation that General McClellan was out-numbered. General McClellan's despatch from Berkeley caused more cheerful feelings. Some newspapers attack General McClellan, others blame the members of the Federal Cabinet. There does not, however, appear to be a shadow of feeling on the part of the press or the people in favour of relinquishing the struggle.

The new levy of 300,000 men is urged on as of more importance than ever, and a more energetic prosecution of the war is demanded.

The New York Chamber of Commerce has passed resolutions that it would by its influence continue to sustain the government in the determined effort

to put down the rebellion and to maintain the Union.

The Count of Paris and the Duke of Chartres, since the late battles, have quitted the Federal army and returned to Europe.

The editor of the *Baltimore American* is released from prison.

General Hunter, in reply to an inquiry from Congress, acknowledges that he has drilled and armed negroes, and hopes by the end of the fall to present to the government 40,000 negro soldiers. His reply will be debated in Congress.

The *New York Herald* says that instructions have been sent to General Butler to cease all further correspondence with the foreign diplomatic agents, and to leave such matters to the State department.

Gold was at 10 $\frac{1}{2}$  per cent. prem. Exchange on London advanced but unsettled. Sales have been made at 122. On the 3rd there was a decided panic in the stock market, Government and railway stocks falling from 3 to 5 per cent. The market rallied slightly at the end of the day, on the receipt of General McClellan's message.

(By telegraph to Farther Point.)

NEW YORK, July 5 (Afternoon).

Official despatches from General McClellan, of Friday, the 4th, say that no fighting has occurred since Tuesday, when the rebels were repulsed with heavy slaughter. The Federal army moved into the position now occupied because it affords greatly superior advantages for the operations of the gun-boats, seventeen of which are now in James River protecting the flank of the Federal army.

The Federal forces were not beaten in any conflict, nor could they be driven from the field by the utmost efforts of the rebels. No guns have been lost since the 27th ult., when General McClellan's division was at first overwhelmed, and twenty-five pieces of artillery fell into the hands of the Confederates.

Vicksburg is reported to have been captured by the Federals, but no particulars have been received.

A much more favourable impression has been created to-day by the news of the safety of General McClellan's army and the arrival of reinforcements.

#### FRANCE.

M. de Morny has been created a Duke.

It has been decided, it is said, that the Corps Législatif shall not be dissolved, but shall meet in November.

The *Patrie* says:—"We have reason to believe that the negotiations between France and Russia have brought about a general understanding. The two Governments are said to have agreed on the mode of examining and solving the questions relative to the Christians in the East. They have, by mutual concessions, arrived at a complete harmony of views on these questions, as well as at an identical appreciation of Italian affairs, admitting the recognition of existing facts. The two Governments have agreed upon the course which it is desirable for the Cabinet of Turin to pursue in questions yet unsettled, in order to avoid acts productive of complications. This understanding between France and Russia extends also to a solution of the Schleswig question."

The *Patrie* states that an interview will take place at the commencement of September between the Emperor Napoleon, the Czar of Russia, and the King of Prussia.

The *Moniteur* gives an account of the reception of the Emperor at Bourges. His Majesty, in reply to the address of the mayor, said that he intended to create a great military establishment at Bourges, which, on account of its central position, would increase the defensive forces of France.

Replying to the Archbishop of Bourges, the Emperor thanked him for his proofs of devotion, and added: "That in the presence of injustice and excitement he would remain immovable in the line of policy which he had followed, and, while maintaining intact sovereign rights, he would seize every occasion for expressing his respect for religion."

On Friday the Emperor arrived at Vichy. The Empress is staying at St. Cloud.

The trial in Paris of the fifty-four members of the secret society, charged with conspiracy, proceeds with wonderful slowness, and is expected still to occupy many days. The accused persist in denying the allegation, and the witnesses hitherto examined have thrown but little light upon it.

#### ITALY.

On July 10, M. Ratazzi announced to the Chambers that the official note of the Russian Government, containing its recognition of the kingdom of Italy, had arrived. This recognition, he added, "was not accompanied by any conditions calculated to wound the dignity of the Italian kingdom."

On the following day, M. Ratazzi stated that the recognition of Russia had been brought about by the good offices of the French Emperor. He had also received a despatch from their representative at Berlin announcing the recognition of the Kingdom of Italy by Prussia. M. Ratazzi then announced the betrothal of the Princess Pia to the King of Portugal. The Minister added:—

Italy takes her place among the Powers of the first rank in Europe. She will be able to fulfil the expectations universally formed of her, and will be a powerful instrument in extending liberty and civilisation. (Loud applause.)

The Minister of Finance then presented a bill granting the sum of 500,000 lire for the dowry of the Princess, the urgency for the discussion of which was agreed to by the Chamber. A committee was appointed to congratulate the King.

The official *Dresden Journal* publishes a letter from Vienna, asserting, on reliable information, that the Cabinet of Turin has, as a condition of the recognition of the Kingdom of Italy by Russia and Prussia, renounced any further enterprise aiming at taking possession of Rome and Venetia. The same letter asserts that England and France have guaranteed the *status quo* of the actual possessions to the Cabinet of Turin, in opposition to the revolutionary party, should it attempt any insurrection.

General Cialdini proceeds at the head of the extraordinary mission to St. Petersburg.

Garibaldi remains at Palermo and will continue his tour through the island next week. The following is an extract from a speech made by Garibaldi at Palermo :

Napoleon continues to keep up the running sore of Italy; he makes Rome a den of thieves, who sally forth from their lair and infest the Italian provinces. I must speak my whole mind to you. Napoleon, the autocrat of France, can never be our friend. Every Italian who has been so far misled as to believe in his friendship must abandon the delusion. When I speak to you of Bonaparte, I mean no reflection on the French people, which, like ourselves, stand in need of liberty. That people is to-day, unfortunately, trodden down by despotism. You must make a distinction between a people and its tyrant; all people are brethren.

This speech has been much canvassed in the Turin Parliament. In reply to inquiries on the subject, Signor Ratazzi regretted the offensive language that had been used with regard to the Emperor of the French. The journey of Garibaldi in Sicily had been undertaken without the knowledge of the Government. He further stated that a despatch had been sent to the Prefect of Palermo, requesting him to explain his presence during the delivery of the speech. The Government would take measures in future to prevent such enterprises compromising the safety of the State.

#### RUSSIA AND POLAND.

Military insubordination and revolt in Russia are being visited with marked severity. The sentences of several courts-martial have been published in the *Invalide Russe*. From these it appears that three officers belonging to noble families have been deprived of their rank and dignities, and after degradation are to be shot. Three offences are alleged against them—speaking disrespectfully of the Emperor, distributing seditious publications, and inciting the soldiers to mutiny. A private is condemned to run the gauntlet of 100 soldiers six times, and then to spend twelve years in the mines of Siberia.

Warsaw has been the scene of great rejoicing, on the occasion of the birth of a Russian Prince. The Grand Duchess Constantine was safely delivered of a son on Sunday, and in the evening all the public and most of the private buildings in the town were illuminated in honour of the event.

#### TURKEY.

On the 11th, Dervisch Pasha, who had entered Montenegro at the head of 30,000 men, was defeated near Slevje by Marko. The Turkish losses were considerable.

#### MADAGASCAR.

A letter from the Mauritius, of the 9th ult., gives the following news from Madagascar:—"Prince Ramboasalam died on the 22nd of April, at Emryne, and was interred on the 25th, without military honours, 'by order of the King.' That event has produced a great sensation. The nobles and officers of the army, who were partisans of Ramboasalam, are going over to Radama. Mr. Pakenham, who recently directed the English Consulate at St. Denis, has been named Consul at Emryne. Ramboasalam was cousin of King Radama, who has just been recognised by the Emperor of the French. That cousin was at the head of a party of malcontents who had several times endeavoured to assassinate King Radama."

#### INDIA.

The *Bombay Mail* of 3rd June states that fears are entertained of a Mussulman rising in the Northwest; that the chupatties—little wheat-cakes—have been circulated again; and that "compromising correspondence" has been seized on its way from Mecca. Most of this is probably gossip. The circulation of the chupatties is a Hindoo signal.

#### CHINA.

The Overland Mail, which arrived on Sunday, brings advices of the doings in China to the 27th of May. The principal event had been the bombardment and recapture from the Taepings of Ningpo by the British and French naval forces. The town was restored to the Imperialists, but as the rebels had only retired a few miles into the interior, fears were entertained of another successful attack upon the place, unless an allied force were left to protect it. A stronghold of the rebels, near Shanghai, had also been taken by a joint force, after a stubborn resistance. Considerable booty and two thousand prisoners were taken, and amongst these were two Europeans, one of them an Englishman. In a skirmish near Shanghai the French Admiral Protet was killed. Notwithstanding their repeated defeats, the Taepings exhibit very great energy, and it is even stated that they will remain masters of the country around Shanghai until reinforcements arrive.

#### FOREIGN MISCELLANY.

The Japanese Ambassador has arrived at Berlin,

and been received by the king. A grand dinner was given at the Court in their honour.

The Marquis Pepoli has been fixed on, it is said, as the representative of Italy at St. Petersburg, at the request of Russia herself.

The Emancipation Bill for liberating the slaves in the Dutch Colonies has passed the second Chamber by a large majority. It is to take effect from the 1st July, 1863. The bill has yet to pass the First Chamber, which cannot amend it, but must either reject or accept it. Its acceptance is fully anticipated.

**DIMINISHING YIELD OF GOLD IN CALIFORNIA.**—The Californians are anticipating the time when they shall be compelled to turn their attention to other pursuits than gold-digging. "Placer" mining in some parts of California has already ceased to be profitable for white men. In 1852 gold-diggers earned ten dollars per day, and in 1862 they are obliged to be contented with two-and-a-half dollars. It is estimated that if the fruitfulness of the gold-mines continue to decrease in the same ratio as it has done for the last ten years, in 1872 no white men will be found at work in the gold-mines.

**A REMINISCENCE OF WATERLOO.**—A new witness has been found to the story so often disputed, of General Cambronne saying at Waterloo, "The Guard dies, but does not surrender." This is M. Deleau, the deputy-mayor of Vioq, who was present in the action, and testifies positively to having heard the words. He has been examined in the presence of witnesses, and gives a perfectly clear statement. The cause of the inquiry seems to have been the account given by Victor Hugo, who, in his "Les Misérables," makes Cambronne use a coarse oath instead of the celebrated saying.

#### THE PALMERSTON REGIME.

The *Daily News* of Saturday prints in its largest type a communication from a correspondent under this heading, sketching with a masterly hand and caustic wit the careless, blustering policy of Lord Palmerston, who is described as "a Minister without principles and without measures," "the most unworthy chief, as posterity will own, that ever held the first place in a great nation"—a Minister who is not only wasting our material resources, but "the political character of the men whose names are still honoured by the Liberal party." Some of the results of the Premier's foreign policy are thus adverted to:—

Lord Palmerston's chief organ in the press, not unseconded by Lord Palmerston himself in Parliament, has been labouring with an energy which charity may call rather delirious than malicious, to drag us into a war with America—a war which would bring unimaginable misery on the people of this country. And these well-directed efforts are in a fair way to be crowned with success. Yet, not satisfied with this, we are going to meddle in the impending contest between the Turks and the subject races; a policy as obsolete as it is foolish, which shows that the Minister's mind has not advanced since the date of the Treaty of Vienna. It appears also that we are destined to reap new laurels in China. We have recklessly given a fatal shock to the Chinese Government, against the interests of our commerce as well as in defiance of justice; and now we are to get into new embroilments in order to set the Government up again. This we are merrily told, with a light and jaunty air, by the man who is responsible for the welfare of the nation. A statesman may be lighthearted because he is strong, and he may be lighthearted because his mind is not capacious of statesmanlike cares.

The writer describes some of the means by which Lord Palmerston is upheld:—

To rig the market of public opinion in favour of his system, Lord Palmerston has corrupted by social bribery a powerful portion of the London press. The fact is as palpable and notorious as it is disgraceful to both the parties concerned. It has been noticed in Parliament, and was met by Lord Palmerston with the most wretched equivocation. Under this influence, journals which in former days told the truth in rather strong terms about the champion of Don Pacifico, now flatter him and vilify every one who criticises his policy in the public interest with a sycophancy such as has never before disgraced the English press. "Lord Palmerston is the Minister of the brave," was the commencement of one of these articles. No doubt he is the Minister of the brave, if the brave are prodigal of other men's blood. If all Ministers of the Crown could play with equal success this noble and exalted game—if they could all as effectually debauch the organs of public opinion and the tribunes of public right, no nation on earth would be more helplessly exposed to misgovernment than the unenfranchised masses of the English people.

To aid a sycophant press, the support of a great religious party has been purchased by handing over the appointment of the bishops to its chief. Lord Palmerston is not an Evangelical. He sometimes says and does things the explanation of which gives the *Record* a good deal of trouble. But he has effectually made the Evangelicals his own; and they, once a pure and spiritual influence in the nation, become the tail of a tactician who laughs at them in his sleeve, and back him, to the dishonour of Christianity as well as of England, in his butchery and dastardly little wars.

The House of Commons is managed by a constant display of that quality which, to distinguish it from wisdom and honesty, is called "tact." If the crowd who worship Lord Palmerston could only see and hear him playing off his coyleries and his jokes, they would know what a political hero he is, and how he differs from a political juggler. Unhappily, not much "tact" is required to manage a Parliament which has forfeited its reform pledges, and sold itself to the Minister who can send it to its account with the people. There are not a few sincere Liberals who look with much more apprehension than our jaunty Premier on the consequences of a great and sudden transfer of political power; but even they must now feel that the only chance of making the House of Commons again guardians of the public interests instead of slaves to the Minister is a large measure of Parliamentary Reform.

#### Postscript.

Wednesday, July 16.

#### LATEST FOREIGN NEWS.

##### AMERICA.

(Latest per Jura by Telegraph to Cape Race and from Londonderry).

The Confederate General Magruder has been captured, and the report of General Jackson's death is not confirmed.

Vicksburg has not been taken.

The Federals have captured the Confederate gun-boat Teaser, in James River.

Richmond has been illuminated.

The Southern newspapers claim that the Confederates have captured 12,000 prisoners, all M' Clellan's siege guns, and supplies sufficient to last the Confederate army for three months.

The Federal War Department has ordered all returned prisoners liberated on parole by the Confederates to report themselves immediately, and they will be appointed to some duty compatible with their parole. The newspapers urge recourse to drafting.

General M'Clellan has issued an address to the army, declaring that the Federals should enter Richmond, and that the Union shall be preserved, no matter what the cost of time, of treasure, and of blood.

The correspondent of the *New York Times* states that since the evacuation of James Island the Confederates are threatening Port Royal, in South Carolina.

The Governors of all the Union States have issued proclamations for more troops.

The Federal Commander before Vicksburg is employing his troops to cut a canal across the land opposite the city, so as to change the course of the Mississippi, and render Vicksburg for ever an inland town.

General M'Clellan has had another skirmish with the Confederates, being the third, which has resulted in the latter being forced to retreat.

The Bavaria and Glasgow took two-and-a-half million dollars in specie on freight for Europe on the 5th.

##### ITALY.

TURIN, July 14. The newspapers which published the speech of Garibaldi have been seized. It is stated that the Prefect of Palermo has been dismissed from his post. The French Consul at Palermo has protested against the attack on the Emperor contained in Garibaldi's speech.

##### THE WAR IN MONTE NEGRO.

##### CETTIGNE, July 13.

Yesterday Mirko obtained another victory over the Turks, who were driven back from Planizza to Spuz, with a loss of nearly 4,000 men.

##### RUSSIA AND ITALY.

##### PARIS, July 15 (Evening).

The *Patrie* and the *Presse* of this evening assert that the Russian squadron in the Mediterranean will visit the principal Italian ports at the end of the summer.

##### INDIA.

A telegram from Suez brings Bombay news to the 27th of June. Major Green had telegraphed from Cabul that a battle had been fought between the forces of the ruler of Herat and those of Dost Mahomed. No particulars had been received, but it was stated that Dost Mahomed had lost many chiefs of note.

##### YESTERDAY'S PARLIAMENT.

In the House of Lords last night the Irish Poor Relief Bill was read a second time, after some discussion. It was stated by several Peers that they should oppose some of the clauses in committee, more particularly that one by which it is enacted that a foundling shall be brought up in the religion of the person who may take it to the workhouse. Several other bills were advanced a stage, and their Lordships adjourned shortly before eight o'clock.

The House of Commons had a morning sitting, at which the Parochial Assessment Bill passed through committee. The Lunacy Law Amendment Bill was also further considered.

At the evening sitting, Mr. W. E. FORSTER gave notice that in the event of Mr. Lindsay's motion for the recognition of the Southern States being put on Friday, he should move an amendment approving of the policy of non-intervention in American affairs hitherto pursued by the Government.

Lord ROBERT MONTAGU moved for papers in relation to Mexico, and entered at length into the circumstances attendant on the late expedition to that country. In the outset he announced that he understood that it had been agreed to count out the motion; and he was not misinformed, for, after speeches by Mr. Layard and Mr. Fitzgerald, while Mr. Kinglake was speaking, the motion for a count was made, and only thirty-five members being present, the House adjourned.

##### MARK LANE—THIS DAY.

There was a very small supply of English wheat on sale here, to-day. The trade, however, was very inactive, yet no change of importance took place in prices compared with Monday. The show of foreign wheat was somewhat extensive. In nearly all descriptions sales progressed slowly, and, in some instances, the quotations ruled the turn in favour of buyers. Floating cargoes of grain met a slow sale, on former terms.

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Published by ARTHUR MIAIL (to whom it is requested that all Post-office Orders may be made payable), 18, Bouverie-street, Fleet-street, E.C.

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## TO CORRESPONDENTS.

"John Epps."—Next week.

# The Nonconformist.

WEDNESDAY, JULY 16, 1862.

## SUMMARY.

As the Parliamentary Session advances, the day of prorogation recedes, and it is now announced that the House of Commons will have to consider some legislative measures for mitigating the distress in our manufacturing districts before the recess. The certainty of a very trying autumn and winter in Lancashire is accompanied with anxiety as to the results of the coming harvest, which will at all events be late. Every day's rain sends down the Funds, but the large share of sunshine with which we have been favoured during the past week encourages the hope that the weather is gradually mending, and that a failure of the crops may not be added to our other causes for anxiety in the near future.

There are some signs, even in Parliament, that the star of Palmerston has reached its culminating point. Though the Liberals followed their leader into the lobby in support of the new Chinese war, there has ever since, it is said, been "a low growl in their ranks, which bodes no good to the Premier." It is true that the Fortification Bill still makes progress, and is now sure to be carried; but in the tone of the House on Thursday, the sympathising reception of Mr. Osborne's energetic protests, and the repeated cheers which followed the crushing assaults of Mr. Cobden, there was a manifest loosening of allegiance to the idol of the Commons. Never since his downfall in 1858 has Lord Palmerston been so solemnly arraigned and convicted of shuffling and arrogance as during the past week. Mr. Gladstone's official assumption of responsibility in response to Mr. Cobden only made it more evident that the costly Fortification scheme at home, and the dangerous foreign policy in the East, have been forced upon unwilling colleagues by the head of the Cabinet.

Mr. Bouverie's attenuated measure of Clergy Relief was on Wednesday thrown out by a small majority on the third reading at the instance of Sir Lawrence Park, who (with the House of Commons it seems) deems it monstrous "to release from their vows priests who had with the utmost solemnity and deliberation devoted themselves to the service of the Church." We were hardly prepared to find the House follow such a leader with (in Mr. Roebuck's phraseology). "such childish, old women's notions." It is the crowning triumph for the session of the ecclesiastical reactionists, and a further proof that under the régime of a government without principles or measures, there is not the slightest hope that reforms of the most infinitesimal proportions will ever be carried.

In the Upper House the Lord Chancellor has very summarily defeated an attempt of the Bishop of Oxford to get in the thin end of the wedge by proposing a bill for appointing bishops "in heathen lands" without the consent of the Crown.

Ecclesiastical assemblages are the order of the day. The same week which saw the pretentious Church Congress at Oxford, witnessed a much more humble assembly at Willis's Rooms, of those clergymen and others of tender and uneasy consciences, who demand liturgical reform. We have

given some space to the remarkable speeches delivered on the occasion, though not a whit more than is necessary. It is not, as we have before remarked, Dissenters, nor even Liberationists, that say the strongest things about the Church. Here were clergymen showing that the Liturgy and Services are Romanist in essence, and pointing to the Bench of Bishops as the opponents of all reforms. The Rev. C. Nevile announced on this occasion that he had informed his bishop of his intention to resign the two livings he held, and he predicted that if the Establishment went into the coming struggle leaning on the Prayer-book and not upon the Bible, she would undoubtedly be defeated. Lord Ebury, is, however, in better spirits, and believes that "something will be done" next Session. Happy confidence!

Mr. Peabody, the munificent benefactor of the poor of London, was last week presented with the freedom of the city, and afterwards entertained in the Egyptian Hall. At the banquet, Mr. Adams, the American Minister, expressed an unusually earnest desire for the maintenance of friendly relations between the two countries, and hoped that Mr. Peabody's gift would be a new bond of union between them. It were to be wished that sensible Englishmen would take less notice than their designing friends wish them to do, of the bitter language used by the Northerners in the frenzy of their internecine strife—

In such a time as this it is not meet  
That every nice offence should bear his comment.

The *Patrie* has been making a great parade of the agreement between the courts of St. Petersburg and France, which means no more than that these two Powers wish to come to an understanding to preserve at all risks the peace of Europe. It is, no doubt, with this view, as well as to patronise his useful friends, Victor Emmanuel and Signor Ratazzi, that the Emperor Napoleon has persuaded the Czar to recognise the Italian kingdom—Prussia following, as a matter of necessity, in the wake of her powerful eastern neighbour. The plain meaning of these concessions is that Italy must wait with entire patience the realisation of her hopes. There are matters more pressing, and Europe is resolved to have no general war even for Italian unity. The impetuous Garibaldi, unable resignedly to fold his hands, has been to Sicily, and has fallen to abusing the French Emperor, for which he has been openly reproved in the Italian Parliament by the Prime Minister who is in such high favour at the Tuilleries.

A somewhat romantic correspondence between Earl Russell and M. Thouvenel, which took place last March, has just come to light, and is of importance as showing the hopelessness of any immediate solution of the Roman difficulty. Our Foreign Minister, it seems, backed up a suggestion made elsewhere for a joint occupation of Rome, under defined conditions, by French and Italian troops. M. Thouvenel decidedly declined the proposal. "Why should we hand over Rome to the King of Italy?" asks M. Thouvenel. "Hand over Rome to the Romans," rejoins Earl Russell; "and the British Government will ask no more." The French Minister's response is characteristic. He thrusts that much-used buffer Pius IX. between them with an ironical smile that says—"That's the man to settle the business!" Every one knows that since March the Pope has become more defiant, the Emperor less yielding than ever.

Apart from the serious military reverses sustained by the Federals before Richmond, there are some items of the recent American news that immediately concern ourselves. By concurrent accounts, the exasperation of public feeling against this country, owing to recent declarations of our statesmen, but still more to the fierce invectives of the *Times*, has reached a high pitch, and pervades even the most enlightened classes of the community. Congress has hastily passed a new tariff—compared with which the Morrill Tariff is free trade—"for the two-fold object of raising additional revenue and diminishing importations from Europe." How these contradictory objects are to be reconciled we cannot pretend to say, but the impression on this side the Atlantic is that the trade between the United States and Europe will for a time be nearly destroyed, and that France will soon feel little difficulty in recognising the Southern Confederation. The Federals have been unsuccessful elsewhere than at Richmond. Their defeats before Charleston have obliged them to retire from that city, and Vicksburg, with 300 miles of the Mississippi, is still in possession of the Confederates. Curiously enough, while we have such a plethora of money that "it is burning a hole in our pockets," gold is reaching an enormous premium in America, and is leaving so fast that a cry is raised to prohibit its exportation.

## THE SHADOW OF THE CLOUD IN THE NORTH.

It comes—its dark shadow covers the most exposed localities in the North—the cloud seems charged with agencies of industrial and social desolation. Will it be dispersed before winter? What is doing? What is to be done? The Government is forcing through every clause of the Fortifications Bill, as though this were a time of unexampled prosperity, and the House of Commons stands by it. Are we deceived? Is it only a nightmare which oppresses us? Will the cotton crisis be averted in time to save that huge branch of manufacture from the ruin which impends over it? Do Lancashire capital, foresight, and energy make suitable preparations to weather the storm? Is the Government alive to the contingencies which may ere long overtake the country?

Two problems wait solution. Both are momentous beyond expression. How is society in the North to sustain the immediate pressure of want which has already become serious, which will soon be unendurable, and which, before winter is over, may be absolutely ruinous? That is the first question to be dealt with. The second is hardly less important. What steps should be taken to fill up the void occasioned by the increasing dearth of cotton? Who is to take them? Are they being taken?

As to the first of these problems, we are glad that, at length, it has attracted the attention of the Government. The Poor Law department is making inquiries, first, as to the state of facts, and, secondly, as to the capabilities of law to meet prospective emergencies. As yet, gloomy as matters are, they have not reached the full intensity of gloom which has been experienced in Lancashire in some prior periods of distress. The rates for the relief of the poor, even in the townships suffering most from the present calamity, are not so high as under preceding crises that have been ultimately passed through, and in no case have they risen to a height which cannot even now be matched and surpassed by other places in the country not affected by the cotton trade. But the evidences of distress and exhaustion are unhappily too decisive to be overlooked. The smaller contributors to the rates—the petty tradesmen who supply the demands of the operatives, and draw their profits in ordinary times from their traffic—are in danger of being compelled themselves to partake of the fund which they have been wont to increase—and thus the area of means is diminishing as the area of need is extending. Then again, during the last half-year, the supplies of friendly and benefit societies and the deposits at savings'-banks have sustained such a continuous drain, that their resources are visibly approaching exhaustion. Lastly, private benevolence, upon which some reliance had been placed in mitigation of the present distress, shows symptoms of flagging under the magnitude of the demands that seem likely to be made upon it. The number of mills stopped and of hands unemployed is being augmented week by week. The people in want of bread are becoming "an exceeding great army," and long before winter may be counted by hundreds of thousands.

The capabilities of law to meet the case are greater than was generally supposed. Mr. Villiers, the President of the Poor Law Board, stated to the House of Commons on Monday evening that they were "quite adequate to prevent any dearth of means in any particular place to meet the destitution of its own poor." In one of the oldest statutes regulating the relief of the poor, it is provided distinctly that if any place or parish should be deficient in means, it might claim from the magistrates "an order of contribution in aid" from any or every place in the hundred in which it is situated, and that if any hundred should be reduced to the same emergency, it might claim from the magistrates a like order of contribution in aid from the county of which it forms part. The annual value, for rating, of property in Lancashire, amounts to no less than 8,000,000£., so that a rate, assessed upon the whole county, of five shillings in the pound, would yield a million sterling. With these facts before us, we think we may conclude with Mr. Villiers that there can be "little danger of means being wanting for the relief of the poor." Were it otherwise, however, the right hon. gentleman has fully pledged himself that he will not allow Parliament to rise without apprising the House of Commons of any difficulties that may arise during the recess from want of power to relieve the distress, nor without submitting to it any provision which he might think it possible for the Legislature to make to avert the evil. The remedial means appear to us to be as equitable in principle as they are likely to prove adequate in their operation. The rateable property of Lancashire has much of it been created, most of it largely increased in value, by manufacturing industry, and it is but fair that they who have been the gainer

by the system should bear its burdens, at least while they are able to do it.

And now as to the second problem—the dearth of cotton, and the means best adapted, and the men most concerned, to put an end to it. Cotton is not a scarce article—the growth of it is not restricted to a limited area—it does not require years to be brought to maturity. Our confident conviction is that if gold instead of cotton were the commodity in demand, and gold were as easily and abundantly attainable at will as cotton is, we should have had no end of joint-stock companies organised to procure it, and amongst the foremost to contribute the funds necessary for the purpose would have been the Lancashire capitalists. The probable explanation of their inaction in the matter hitherto is, not that given in their behalf, that cotton-growing is not their business, and that supply may be trusted to follow demand. Railway-making is not their business, but perhaps there are few of them who have not largely invested in it. The very uncertainty which deters them from speculating in the production of cotton, operates also to set aside the ordinary correspondence between demand and supply. The disturbing element from the beginning has been and still is the possible risk that when the outlay of capital has been made, and ample crops of the raw material are ready to bring forward, a sudden turn of events in America may deluge the market and convert anticipated profits into a dead loss. But surely it might be plain that the very same reason which deters them from facing the risk even to secure the safety of their own establishments and the employment of their numerous workpeople, is not likely to tell less powerfully upon others whose motives are far less weighty. The risk is apparent to all, though it is becoming less and less every week. Who has the greatest interest in running it? They who by avoiding it merely forego a chance of gain, or they who incur likewise an imminent chance of ruinous loss? The divisions of labour and enterprise must be ultimately governed by circumstances. When a murrain sweeps away the whole stock of cattle from which the butchers of the neighbourhood obtained their weekly supplies, and they are unable to obtain them elsewhere, surely no law of political economy would forbid their rearing and feeding cattle for themselves, if they have a chance. And if they will not do it to keep open their shops, because the speculation is exposed to risk, who will? The most unreasonable of all claims is a claim on the Government to become a cotton agent for the time being—a cool proposal to throw the loss, if there is any, on the people, and to divide the gain, whatever it may be, among the manufacturers. Manchester, we believe, has not endorsed this demand—should it do so it will lose in reputation more than its patience and self-reliance have hitherto gained for itself.

The critical moment has not yet gone by. The Rubicon is not passed. There is yet time, and barely time, to avert the danger in prospect. It cannot be done without risk—but energy, forecast and combination may minimise it to proportions which Lancashire might easily encounter. The shadow of the cloud is upon the North—may the leading men of the district take warning, and make things safe for the worst that may happen!

#### SEVEN DAYS OF CIVIL WAR.

THREE weeks ago—Wednesday, June the 26th—the Federal army was encamped in the form of a crescent on the eastern side of Richmond. The upper horn of the crescent was within four or five miles of the city, and but little to the north of it. The lower horn was further removed, and of course considerably to the south. The curve was crossed, more than half way up, by a railway and a river. The railway runs nearly in a straight line from Richmond to West Point, at the head of York River, near to which is the White House, a mansion belonging to the rebel General Lee, one of the Washington family, and the head-quarters of the Federal transport service. A week or two before the day named above, a body of Confederate cavalry had wheeled round the upper horn of the crescent, cut up the railway, attacked the storekeepers, and ridden back with information that was probably of more value than their booty. Warned, perhaps, by this incident of the insecurity of this portion of his line, M'Clellan seems to have begun to take measures for shifting his transports round to James River, and withdrawing his right or upper wing. But on this Wednesday, the 26th ult., an attack in superior force, under that most dashing of the Confederate officers, General "Stonewall" Jackson, emphasised the warning, and precipitated the intended movement. The attack is said to have been repelled. It was, at any rate, renewed next day, with a

still greater superiority of numbers, and with heavy losses to the Federals. They admit the loss of twenty-five pieces of artillery. The Confederates say they captured all the siege guns, with 12,000 men and provisions for three months. The Federals also admit that they receded several miles, "hotly pursued by the enemy." Friday, the 28th, witnessed a renewal of the fight, and a continuance of the retrograde movement. We have said that the crescent lines of the Federals was crossed by a river as well as a railway. This river is the Chickahominy, which rises to the north-west of Richmond, and runs into the James River twenty or thirty miles south-east of the city. When the Federal upper or right wing had been withdrawn across this river, it had to pass in the rear of what had up to that time been the centre and left wing of the army. The left bank of the river having been gained, there would naturally be a cessation of fighting, or at least a diminished pressure upon the retreating force. The Confederates did, nevertheless, continue to engage the Federals—on Saturday, Sunday, Monday, and Tuesday. But it is probable these engagements, the last of which M'Clellan claims as a victory, took place in the front. For if the pursuit had continued, M'Clellan would hardly be able to say that subsequent to the 27th he had lost only one gun and one wagon, the very minimum of casualties in a march of seventeen miles. The termination of this march was at Turkey Island Bridge, on the James River. On Saturday, the evacuation of White House and West Point was completed. The Federals describe themselves as carrying off nearly everything, and burning what could not be moved. A strong force of cavalry remained to superintend the operation. Fifteen hundred "contrabands" received a free passage. Only the sutlers' tents and stores were left—and these, we presume, as being at the owners' risk. The fleet, stretching a mile and a-half, accomplished the transit in about the same time as the army. For eight-and-forty hours—from Saturday night till Monday night—M'Clellan was without means of communication with his ships or his Government. The reunion was a joyful one. The first despatch sent by the commander from his new quarters seems to have completely dispersed the gloom that had gathered over the Northern cities in the absence of intelligence. The papers appeared next morning with lithographed and printed descriptions of the counties occupied by the two armies. The immediate junction of a fleet of gunboats and transports with the army was looked upon as the certain prelude to a speedy ascent of the river and a victorious entrance into Richmond by its southern suburb. But M'Clellan himself does not appear to have shared these sanguine anticipations. He addresses his soldiers rather with unabated and more desperate resolution than with brightened hope. And the acceptance by the President of the offer of new levies—which he fixes at three hundred thousand—indicates a conviction in the highest quarters that the rebellion is not to be crushed out by the diffusion even of half-a-million of men over so vast a surface as the Confederate States.

This wide diffusion of force can hardly be called the error of the Federals. It is an inevitable condition of the enterprise in which they are engaged. Invasion, in modern warfare, always involves a descent upon many points, and the deposit of a garrison at every point occupied. Invaders are also dependent upon their means of communication. They cannot leave their ships or their fortresses. The army that stands on the defensive has all the country for its base of operation, and all the population for scouts or labourers. The Federals cannot, therefore, concentrate their forces, and it will take some time to augment them to the amount required for decisive success against such enormous means of resistance as the Confederates possess in Virginia. The summer heats, moreover, threaten to impose a truce that cannot be broken. It is possible that for the next two or three months nothing important will be done. The more may be thought and said. Opinion will divide itself in two directions. On the one part, there will be a growing disposition to close the war by a compromise. On the other, there will be an irresistible gravitation towards revolutionary methods of subjugating the South. These seven days of fierce fighting and of intense anxiety will certainly tend to the latter result. The "contrabands" have reason to be glad that M'Clellan was compelled to shift his basis and recast his mode of operation. The longer the fall of Richmond is postponed, the better chance of emancipation has their race—at any rate in the Border States. When the mail left, Congress was debating the offer of General Hunter to raise an army of forty thousand negroes. There are a hundred thousand coloured soldiers ready for the service of the Union when the Union can make up its mind to pay the bounties they demand.

#### OUR CLANDESTINE WAR IN CHINA.

The recent news from China, coupled with the disclosures of the policy of our Government, in the debate on Mr. White's motion, ought to excite the gravest apprehension. We are, as Mr. Cobden said in his statesman-like speech on that occasion, answered only by flippant jokes, on the edge of a precipice, and have entered upon a course which our children and children's children may have bitter cause to remember. Impolitic as were the two preceding Chinese wars—to say nothing of their injustice—the task now undertaken by Lord Palmerston, with the apathetic consent of the House of Commons, is more dangerous, costly, and hopeless than either.

We gather from the speeches of Mr. Layard and Lord Palmerston that our Government have entered into engagements to defend the sixteen treaty ports, which are widely separated, and a tract of country thirty miles around them; to appoint Englishmen to collect the Emperor of China's revenue at these places; to find naval officers to command gunboats bought by the Chinese, and to "give our moral support to the Imperial Government to defend itself against revolution." Having confessedly destroyed "the pasteboard and painted authority" of the Tartar dynasty, we are now to build it up again—to restore the prestige of a weak and worthless Government over one-third of the human race! This tremendous responsibility is undertaken by our Prime Minister as though it were the pleasantest pastime. "This I say," remarked Lord Palmerston on the debate on Mr. White's motion, "that if it be true, as the hon. gentleman says, that we did an injury to the Government of China—if it be true that the war which we then undertook, in vindication, as I think, of our just rights, did undermine the authority of the Imperial Government, and was the cause of the success of the Taepings, then, on the principle that there is a just Providence, which inflicts retribution upon those who commit wrong and refuse redress, we are bound now to do everything in our power to make amends to that Imperial Government for the injury they then sustained—(cheers and laughter)—to place their finances in a better condition, and to reinstate them in that position which, according to the hon. gentleman, it was our fault and our crime to have shaken." (A laugh.)

The late intelligence from China is the best commentary on the task Lord Palmerston has undertaken, amid the cheers and laughter of his worshippers, to protect our trade and restore the Tartar rule. What Mr. Layard describes as *to be done*, is *being done*. For example, Ningpo, which was captured many months ago by the Taepings—and the trade of which while in their possession was larger and more flourishing than before—has been lately wrested from them by a combined British and French naval force. This is the grand result of our intervention, as stated by the *China Trade Report*:—"The trade which was being transacted there in rice and opium is jeopardised; the hopes that existed of silks and teas finding an outlet there being also at an end. The rebels have only retired a few miles in the interior, so that unless an allied force be left to protect the place, the Taepings will certainly attack and recapture it." Yet Ningpo is but one out of sixteen ports we shall now have to defend and to garrison. Where are the troops to come from? and who is to pay for them? The simple result of these operations is that our commerce with Ningpo is "jeopardised." The expelled Taepings have possession of the interior, and can of course prevent the passage of merchandise. The statement that a radius of thirty miles around these forts is to be defended is a childish deception. To reopen a trade closed by the Taepings we must follow them into the interior, hundreds of miles, and crush them.

The utter fallacy of the plea that we are to take sides in this intestine struggle in the interests of British commerce, can be easily shown. "What we do intend to defend," said Mr. Layard, "are ourselves and our interests." How far have the Taepings interfered with ourselves or our interests? It is impossible to reconcile the description given of the insurgents by the hon. member for Southwark with the actual facts. If they are no better than swarms of locusts devouring the land, how is it that the foreign trade at Shanghai has grown from eighteen millions in 1855 (the figures are official) to twenty-nine millions in 1860, during which years the districts from which the teas and silks that contributed the larger share of this traffic has been held or overrun by the rebels? So far, then, from our interests having been destroyed by this social revolution, we have actually received from these districts infested by the Taepings a largely-increased amount of produce.

If we cannot, as experience shows and common-sense suggests, restore an effete authority over a territory as large as Europe, and a population of five hundred million of human beings,

we can, by our infatuated and wicked policy, inflict dire suffering upon the innocent population. We have been a scourge to China; we shall be so again. The prediction of the Rev. Griffith John, in a recent letter to the London Missionary Society, as to what would follow if Nankin should be taken by the Allies, is being realised before that city has fallen. The Taepings, he says, "would ravage the whole country in large masses, and spread death and destruction everywhere along their path." This course is now being taken in consequence of our hostility to the Taepings. We learn by the last mail that the rebels are showing the utmost boldness and energy in spite of their defeats.

Chung Whang, their principal general, who was most probably with the main body of the army near Hang-chow or Soochow, sent down large reinforcements to Shanghai, and suddenly overran the districts wherefrom the allies had but a few weeks previously ejected the rebels. *The unfortunate inhabitants had again to undergo the calamities attendant upon a visitation of the incensed marauders.* Fire and desolation again marked the path of the Taepings. The people flew in thousands to the banks of the river, houseless and destitute, in the hope of obtaining means of escape. In one district it is stated that a continuous line of fire extended ten miles. The Taepings appeared in heavy force in several places at once, driving the Imperialists before them like chaff before the wind.

Such is the result of our intervention for the benefit of the Chinese. We bring down upon them afresh fire and sword. Further, these active and exasperated insurgents have appeared within five miles of Shanghai, and remain undisputed masters of the country and threaten that city itself. The trade of the Yang-tse, hitherto so undisturbed, is paralysed, and reinforcements have been sent from India. A costly, inglorious, and protracted war is coming upon us, to be waged over more than a thousand miles of territory.

Is it not time that the people of this country made a fitting reply to Lord Palmerston's hilarious jokes upon the prospect before them? There will be more troops sent to China, our squadrons will be reinforced, our trade will be, for some at least, destroyed, the anarchy of China aggravated, and England inextricably involved in the tremendous task of governing one-third of the human race. For all this we shall have to pay heavily—far more than the value of our entire trade with China—as we have done before. As surely as the sun rises tomorrow morning all [this] will result from the new policy "to do the best we can by means of moral support to enable the Imperial Government to maintain itself and defend itself against revolution." The wrong and injury we have done to China by our former wars are bringing retribution upon our heads. While we are talking of retrenchment, and our operatives are crying for bread, Lord Palmerston is gaily committing us to a policy in China that will bring upon us a heavy burden, and leave the Celestial Empire weaker and more disorganised than ever.

#### EARLY RISING.

It will hardly be necessary, we suppose, to caution such of our readers as have fairly established themselves in the habit of early rising against giving heed to the witticisms which have been put in circulation of late in disparagement of it. The loungers at the West-end clubs, by whom, in all probability, these jokes were coined, are not, perhaps, the most reliable guides in the science of social economics, and their humorous flings at early risers are nothing more than ingenious apologies for their own late hours and morning slumbers. Experience, if it can boast of any tolerable standing, bears far too decided testimony to the advantages of early rising to admit of its being thrust aside by the merriest jest by which it can be assailed. Men may be almost as soon banished out of their appetites as out of their habits, and these latter must be very superficial indeed if they can be whisked away by the pleasantries of the world's idlers. Our heroes of matutinal activity are fully competent to hold their own against all comers, whether in play or in earnest, without any literary backing, and will probably comfort themselves with the assurance that the best proof of the pudding is in the eating.

There is, however, some fibre of reality in the sarcasms which have been let fly at early risers. It is true that novitiates are apt to assume an air of marvellous self-complacency, as though by leaving their dreams and their beds two or three hours before the generality of people are stirring they had placed themselves above all human weakness. You may see imprinted upon their countenances, and visible even beneath the gravity of perpetually overhanging sleepiness, the unmistakeable traces of self-satisfaction—the half-checked simper which is a hesitating toll-tale of the sense excited within of having achieved a

feat. "I rise at five o'clock" is the boast which gleams in every expression of the face throughout the day, and which confidently appeals to you for your compassionate consideration from beneath drooping eyelids before night has decidedly closed in. But then, you do not detect this suffused consciousness of virtue in old staggers. The great majority of the poor are of necessity early risers—quite as much so in manufacturing towns as in agricultural districts. They are accustomed to the practice from childhood. They scarcely know that it involves any self-denying exertion of the will. They would stare in blank amazement, or smile in utter incredulity, at a suggestion that the habit is a virtue, and would as soon think of taking pride in themselves for going to bed several hours before midnight. No! it is only among novices and probationers that self-gratulation waits upon early rising, and it may be pardoned in them, for before custom has made the practice as familiar and as much a matter of course as washing one's face, it has a dash of virtue in it, and may very naturally be regarded as a sort of domestic exploit.

We are not about to suggest exculpatory pleas for the somnolent, but to conquer the natural disposition to indulge in morning sleep does give one, at first, a pleasant sense of the supremacy of the will. It is not to be denied that there is a special witchery in the abandonment of oneself to a snoozz beyond the daylight side of the limits of legitimate repose. The influence which seals up your senses after the morning call has summoned you from dreamland, descends upon you with such delicious and seemingly irresistible power, that whilst the spell works, nothing can persuade you that it is your duty to throw it off. The moral sense is not merely torpid but confused throughout the renewed and protracted doze. There is a painful consciousness of being wronged by any decided disturbance—a nebulous conviction that the disturber cannot be fully aware of the good reasons you have for continuing your slumbers—a kind of innate feeling that every effort made to rouse you is cruelly breaking off some course of thought or action which you have the strongest claims, in justice, to complete. Your experience is like that of one hurried away by dire necessity from an unfinished work which, if possible, you feel justified in going off to sleep again for the purpose of carrying to a conclusion. Of course, all such fancies appear absurd enough to one thoroughly roused—but, shadowy as they are, they seem to be quite solid to a judgment overpowered with drowsiness. It is this which gives to the first victories of early risers such a semblance of virtuous resolution—because the moral sense and the will have to fight their first battles with the forces of Morpheus before the spell which has paralysed them is more than half removed. A triumph won over such odds is regarded as a triumph of no inconsiderable worth, and the well waked-up man gets conceited over the powers exerted by his half-sleeping self.

This notion of there being a virtue in early rising for its own sake, although it is soon obliterated by persistence in the practice, is mischievous whilst it lasts. It spurs many a one into quitting his bed before he has any other convenient place in which he can stow himself away, and when he knows not what on earth to do with himself. It is held to redeem from censure sundry small naps taken at odd and uncertain hours of the day. It is commonly used as a reserve of supererogatory self-denial upon which one is at liberty to draw during the whole of his waking hours. Now, early rising is to be valued only as means, not as an end. To those who have no plan of life and duty which two or three morning hours may help to forward, it is all but useless. It is, on the whole, safer to sleep than to dawdle away time that hangs heavy on the hands. Idleness is more open to temptation than actual slumber, and is far less conducive to evenness of temper. Mere restlessness without an object, if not a sin, borders close upon it—at any rate, furnishes a soil in which sin readily germinates. We venture to suggest, therefore, as a desirable preliminary to early rising, a settled purpose of action to the furtherance of which it may be made to contribute. A walk or a ride, a little gardening or carpentering, reading or writing—any pursuit, in short, which constitutes part of your established aim in life will give positive worth to an hour or two stolen from morning sleep.

It cannot be gainsaid by any who have had experience in the matter that, after a reasonable term of apprenticeship has been served, the cost exacted in the shape of self-denial by early rising, is more than adequately repaid in freshness and elasticity of spirits. There are exceptions, of course—for history and personal observation bring under our notice some cases in which morning sleep seems to have been indispensable to the ordinary exertions of

the day—and it is a great mistake to lay down an inflexible rule for all constitutions, or for any individual constitution at all times. But, in general, Nature is in her loveliest and purest dress soon after sunrise, and her influence upon body and soul is then most penetrating and quickening. Accordingly, life is more exuberant during that portion of the day, and is pervaded by a simpler and a sounder tone. Thought is more free and unconventional—emotion less feverish. The time is favourable for activity—it is favourable also for wholesome enjoyment. Nobody who has trained himself for intellectual work, or even accustomed himself to physical recreation, in the early morning, would willingly exchange it for any other part of the four-and-twenty hours, whether for the one purpose or for the other. Early rising imparts a natural but a special brightness to both. The inner man breathes more freely, and is more emphatically himself, than during, or after, the heat and burden of the day. "The dew of youth" is upon all his faculties, and braces them up to the highest point of unrestrained vigour. He is then more like a child in simplicity of taste, and feels more disposed to sing at his work. His views of life and duty are more cheerful and confiding, and the moral atmosphere which surrounds him is clearer and more exhilarating.

It is pardonable to laugh at early risers—not so, at early rising. The practice is beyond the reach of sarcasm, though the weaknesses which are sometimes associated with it are not. And, after all, no rational man seriously means to disparage it, even when he uses it as a target for his best jokes. We doubt whether the laughers do half the harm in this case as the intemperate preachers. In this respect, it greatly resembles total abstinence—it is often injured by a zeal which is "not according to knowledge." When it is exalted into a virtue, it well nigh ceases to be desirable. Our forefathers put the case correctly in the well-known couplet,

Early to bed, and early to rise,  
Is the way to be healthy, and wealthy, and wise.

It is only, or, at any rate, mainly, as the way to something beyond itself that it possesses any recommendation, or is deserving of being pursued at some cost to self-indulgence. It is like exercise—a good thing when the object of it is good, not else. Early rising is a servant and should be subordinate; when it becomes a master it loses its claims to respect. With the majority, however, in middle-class life, there is little fear of abuse in this direction—the tendency in the present day seems to be to make a merit of getting up late. Nevertheless, in this as in all other instances, "Wisdom is justified of her children."

#### Parliamentary Proceedings.

##### HOUSE OF LORDS.

On Thursday several bills were advanced a stage. Among them was Lord Berners' Game Law Bill, which was read a third time and passed.

On Friday Lord BROUGHAM called attention to the subject of the appointment of a Minister of Justice, and the Marquis of CLANRICARDE to the inefficiency of the Irish constables to prevent or detect crime, in consequence of the military system by which they are organised and governed.

##### BISHOPS IN HEATHEN LANDS.

The Bishop of OXFORD moved the second reading of the Bishops for Heathen Countries Bill, the object of which is to increase the facilities for consecrating bishops for missionary purposes in foreign countries.

The LORD CHANCELLOR opposed the bill on the ground that as the law now stood ample provision was made for carrying out the objects of this measure. The bill, if passed, would be one of the first steps towards setting aside the supremacy of the crown in matters spiritual, and was a serious attempt to affect the constitution as regarded Church and State. By a statute of Henry VIII., which the bill sought to repeal, it was enacted that no dignitary of the Church of any kind should be created in any portion of the British dominions without the license of the Crown.

After some discussion, in the course of which an altercation took place between the Lord Chancellor and the Bishop of Oxford, the latter having stated that the Lord Chancellor had misrepresented the terms of the oath of supremacy, the bill was withdrawn.

On Monday, the Earl of LEITRIM brought forward a bill for the repression of agrarian outrage in Ireland.

The Earl of DERBY called attention to the subject of a debt due from the colony of Jamaica, being a loan of 200,000*l.* made by the imperial Government in 1831, only part of which had been repaid. It appeared from the correspondence that the main difficulty in the settlement of this matter arose from disputes between the Treasury and the Colonial office. Earl GRANVILLE and the Duke of NEWCASTLE gave some explanations on the subject.

Various bills were advanced a stage.

##### HOUSE OF COMMONS.

###### CLERGY RELIEF BILL.

At the day sitting on Wednesday Mr. BOUVERIE moved that this bill be read a third time.

Sir L. PALK said this was a most objectionable measure. It was not likely to pass, but that House ought not to trust to the other House of Parliament to do that which it was its own duty to perform. (Hear, hear.) The principle set up by this measure was that the House of Commons ought to exercise a power never assumed by the Pope of Rome in the haughtiest days of the Church—namely, to release from their vows priests who had, with the utmost solemnity and deliberation, devoted themselves to the service of the Church.

Lord HENLEY hoped the House would not stop the bill at this stage. He did not approve all it contained; but it was confined to the Church of England, and only relieved those who dissented from its doctrines and objected to its discipline.

Mr. BOUVERIE thought he had a right to complain of the course adopted by Sir L. Palk, in calling upon the House, at the last moment, to reject this bill, the object of which was to give to clergymen of the Church of England the right and liberty of conscience, and to exempt them from temporal penalties. It was most important in the interest of the Church itself that those who had ceased to be conscientious members of her body should have an opportunity of escaping from the obligation of their ordination vows. (Hear.) Instead of this, a clergyman who had changed his views might be cast into prison, like Mr. Shore, for disobeying the monition of the Ecclesiastical Court. If, however, he happened to become a Roman Catholic, and to assume the priesthood of that church, he was exempt from all penalties under a special Act of Parliament. Parliament, having thus absolved clergymen who became Roman Catholic priests from all temporal penalties, was bound to extend the same liberty to those who might wish to become Protestant Non-conformist ministers. (Cheers.) This was not a mere theoretical question, or sentimental grievance. There were numbers of persons who had retired from the ministry, and who were prevented from obtaining a livelihood in another profession. He had presented a petition from a young man of ability who had resigned a valuable living in Liverpool, and when he sought to go to the bar was at once met by the Benchers with a refusal, because he had himself stated to them that he was in the orders of the Church of England. He had also received a letter from a gentleman who said that he had entered the Church, had obtained a curacy and began reading subjects immediately connected with his profession; that he formed opinions which he honestly believed inconsistent with those which the ministry required; that he had therefore ceased to perform any clerical duties, and that he wished to go to the bar, but that he was prevented in consequence of the present state of the law. Would it be contended that that was a proper restriction to have imposed upon a person who was no longer able conscientiously to discharge the duties of the Church of England? Now let the House observe what might happen any day, and was not unlikely to happen. The law was not always enforced, but it might be enforced at any time. There was a case which must be familiar to hon. gentlemen. A few years ago Mr. Baptist Noel seceded from the ministry of the Church of England in consequence of his religious convictions, and he had since then been performing the duties of a Dissenting clergyman. Now Mr. Baptist Noel might be proceeded against at any time and thrown into prison, and, let the House remark, not at the instigation of the bishops only—for he believed no bishop would be so unwise as to attempt to stop Mr. Baptist Noel's mouth in preaching the Gospel and spreading morality and religion. Anybody, however, might bring him into the ecclesiastical court, "promote the office of the bishop," as it was called—using the bishop's name whether he liked it or not—and Mr. Baptist Noel might be thrown into prison unless he was willing to resign his ministry as a Dissenting clergyman, which he certainly would not. (Hear, hear.) Were the House and the country prepared for such a course as that? (Hear, hear.) Did any one believe that it would be for the benefit of the Church of England, or, if it were done, that the law would be allowed to remain in its present state for six months longer? (Hear, hear.) If any person thought so he was incapable of forming an idea of what public opinion outside the walls of Parliament was. (Hear, hear.) The hon. baronet the member for South Devonshire (Sir L. Palk) could not have read the bill. (Sir L. Palk said he could assure the right hon. gentleman he had read it.) Well, then, he (Mr. Bouvierie) was sorry for it, because in that case the hon. gentleman was quite incapable of understanding the bill. ("Oh, oh!" and "Hear, hear.") For what did the bill propose to do? Only this, to exempt from temporal penalties persons who had declared their inability to discharge conscientiously the duties of clergymen of the Church of England. It did not touch the question of their orders. It merely said that the temporal authority of the State should no longer be had recourse to for the purpose of enforcing obligations which they could not conscientiously discharge. (Hear, hear.) He submitted with confidence to the House that no one in his senses would wish to maintain the existing state of the law. (Hear, hear.) It was a sense of the reality of the grievance which compelled his hon. friend the member for Oxford University (Sir W. Heathcote) to move that the bill be referred to a select committee. Well, the bill was referred to a select committee, it was there modified in various ways, various safeguards were introduced to insure that the declaration of dissent should be made with due deliberation, circumspection, and forethought; and now the hon. baronet stepped in and called upon the House to reject it, because he said that the

bill was mischievous, and that it had no chance in another place. How did the hon. baronet know that it had no chance in another place? He (Mr. Bouvierie) might set his opinion against that of the hon. baronet, and say that it had a very good chance. (Hear, hear.)

Mr. RORBUCK said there were two ideas underlying the opposition to the bill. One was that a man could control, govern, and altogether bind his opinions. Well, supposing that at twenty-two a man subscribed to the Thirty-nine Articles—and they contained some very curious opinions—and if he found at twenty-seven, upon further inquiry, that his notions at twenty-two were incorrect, then the opponents of the bill would say to him, "You shall not tell the world that you have lived and learned. What you believed at twenty-two you shall believe at seventy, if you live so long." (Hear, hear.) The next idea underlying the opposition to the bill was a very curious one, and it was this,—that there was something in the hands of a bishop which, when they were put upon a man's head, went through him and attached to him for ever. Did any man believe that? He wanted to know, was there in that House any person so intolerant as to wish to chain a man to his post for ever because at twenty-two he had subscribed to the Thirty-nine Articles? (Hear, hear.) Such an attempt could only bring down unspeakable ridicule on the heads of those who made it, and, as the world went on, such childish, old women's notions would not be allowed to prevail. (Hear, hear.)

Sir G. GREY observed that it seemed to be admitted that cases of hardship might occur under the existing law. Under all the circumstances he thought the House would act most injudiciously, and that they would do a great injustice to those who sought relief, if they were to reject the bill now upon the third reading. (Hear, hear.) The question of orders had been carefully eliminated from the bill. He therefore hoped that the House would confirm the decision to which it had come upon the second reading. (Hear, hear.)

Mr. D. GRIFFITH, who spoke amid frequent interruptions, opposed the motion.

The House divided on the motion for the third reading, and the numbers were—

Ayes	... ... ...	88
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Noes	... ... ...	98
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Majority against third reading —10

The bill was therefore lost.

The announcement of the numbers was received with loud cheers from the Opposition.

#### COMMUTATION OF CHURCH-RATES.

Mr. NEWDEGATE, on moving that the Church-rates Commutation Bill be read a second time, said his object was to have the bill referred to a select committee. He then, in a speech of considerable length, argued that Church-rates were, and had been admitted to be, practically a charge upon real property, and he proposed by the bill to do away with all personal liability in respect of Church-rates, and to charge them upon the property, making them payable by the owner. This, he said, was the principle of the bill, and he explained its main provisions, and the machinery by which he proposed to assess the amount of the rate, and to levy it. This part of the measure could be considered and modified by the committee.

Alderman SIDNEY said the errors on the face of the bill, which dealt with only a moiety of the property and population of the country, were so patent, that the House should reject the bill. He pointed out some of the errors to which he referred, and moved to defer the second reading for three months.

Sir G. GREY hoped Mr. Newdegate would withdraw the bill for the present session. It was quite impossible, he observed, that a select committee could investigate the subject and take evidence during the present session.

Alderman SIDNEY having withdrawn his amendment, Mr. NEWDEGATE withdrew the bill.

#### ROMAN CATHOLIC PRISONERS BILL.

Mr. HENNESSY moved the second reading of the Roman Catholic Prisoners Bill, pointing out the practical grievance, under the existing law, which the bill was intended to remedy, and explaining the nature of the remedy, as well as the alterations he was prepared to make in the bill in committee.

Mr. WHALLEY moved to defer the second reading for three months. He insisted that this was a measure not called for by the prisoners, but by the priests, whom it was intended to force upon the prisoners against their will; and that no grievance had been made out in support of the bill.

Mr. HENLEY admitted that there was a grievance, and that it ought to be remedied; but the remedies provided by the bill were, he said, so objectionable that he could not vote for the second reading. The Government should, he thought, take the matter—which was a difficult one—into their own hands.

Sir G. GREY concurred with Mr. Henley. He admitted that there was a practical grievance, but the provisions of this bill were such that he could not vote for the second reading. He had acted on the principle involved in the bill, by having made pecuniary provision for the attendance of Roman Catholic priests on prisoners of their own persuasion in the Government prisons. While desirous of removing an acknowledged grievance, he could not assent to the provisions of the bill. The question was so full of difficulties that he was unwilling to give a pledge upon the subject, but it was worthy of the consideration of the Government, and he trusted he might be able to introduce a measure to the House.

Mr. HENNESSY expressed his readiness to withdraw the bill, but

Mr. NEWDEGATE objecting, and Mr. WHALLEY declining to withdraw his amendment, the motion for the second reading of the bill was negatived.

#### SALE OF BEER BILL.

Mr. W. FORSTER moved the second reading of the Sale of Beer, &c., Bill. Mr. RORBUCK, on moving to defer the second reading for three months, observed that this was one of those provisions which were suggested by sour-minded people, who desired to make men good by act of Parliament, and who would do better to mind their own business, and let others mind theirs. After further discussion, in the course of which Sir G. GREY suggested certain alterations in the bill, the House divided, when the amendment was negatived by 93 to 90; and the bill was read a second time.

On the report upon the Law of Property Amendment Bill, new clauses were added, and certain alterations in the bill were under discussion when the debate was adjourned.

Other bills were forwarded.

The House adjourned at five minutes to six o'clock.

#### THE INDIAN BUDGET.

On Thursday, Sir CHARLES WOOD postponed to Thursday next his Indian budget. In answer to questions, he said he had fixed that day for bringing it forward in order to give Mr. Laing, who had arrived in England, time to make explanations with regard to his financial statement at Calcutta.

#### THE FORTIFICATION SCHEME.

The House having resolved itself into a committee on the Fortifications (Provision for Expenses) Bill, on clause 1,

Mr. OSBORNE said he wished to afford the House another opportunity to pause before it sanctioned so large an outlay, and he moved to reduce the sum of 1,200,000*l.* to 800,000*l.* He commented upon the plan adopted by the Government, which was not the original plan proposed by the commissioners, upon the erroneous principle (according to an eminent foreign engineer) of the whole plan of the fortifications; and upon the impediments to invasion and its difficulties in the face of a steam navy. He maintained, upon professional authority, that steam had increased the power of defence as well as of offence, and, so far from having impaired the means of blockade, had rendered blockade more effectual. But, supposing our navy defeated, and 100,000 men landed upon our coast, he showed that a force of 320,000 could be quickly collected to oppose them. The extent of the proposed fortifications would demand garrisons, and thus necessitate a large increase of our regular army, especially of artillerymen to work the 6,000 guns. This was not, he observed, the system of defence suggested by the Duke of Wellington and Sir John Burgoyne, and he alluded to certain reports as to the condition of some of the forts already erected, which showed, he said, that efficiency and increased expense were not, as had been asserted, convertible terms. All this great expenditure was the work of the Prime Minister:

Since 1847, when the Duke of Wellington said he could provide for our defence if 400,000*l.* were added to the army estimates, our army and navy estimates have increased by 13,680,000*l.* a-year. The noble viscount, who has that military mania which is perfectly uncontrollable, and to which this House holds the candle—(a laugh)—plunged us also into an enormous outlay at Aldershot. There the works are unfinished, and the cost is a million and a half. That is in addition to the increase which has taken place in our naval and military estimates since 1847. Since that period we have spent 293,000,000*l.* of money by way of insurance in promoting the noble lord's schemes of naval and military preparation. And now we are told that that is not sufficient, and that 9,000,000 or 10,000,000 more are required for fortifications. Does it not occur to the House that, after all, the noble lord, able, willing, and gallant as he is, may be rather an expensive luxury for the country? (Hear, hear.) If we are to be continually called upon for these enormous grants of money, and after all find that we are not secure, I say the rate of insurance is not so moderate as to make it worth while to keep the Ministry in power.

When was all this to end?

Let not the House be led to forget that they are the guardians of what is facetiously called the public purse, and that responsibility attaches to them in voting enormous sums of money, which responsibility they cannot shift from their own shoulders to those of the Government. I regretted to hear the noble lord the other night incidentally sneer at the treaty of commerce and free trade. (Hear.) Certainly, the noble lord made a most curious defence of these fortifications. He said, "My forts will do more to preserve peace than your free trade or your cobbling up of commercial treaties." (Hear, hear.) He stated that, to my surprise, while on either side of him were the twin representatives of free trade and the commercial treaty—the President of the Board of Trade and the Chancellor of the Exchequer. ("Hear, hear," and laughter.) I was surprised to see the noble lord, like Garrick between the comic and the tragic muses, so impartial in decrying both. (A laugh.) I do not know what my right hon. friend the member for Ashton thought or felt, because, if he represents anything in the Cabinet, it is the principle of free trade—(Hear, hear)—and his hon. friend the member for Rochdale, but he sat still—perhaps wisely. I do not know what he thought, but I know how he looked. ("Hear, hear," and laughter.) He looked something like Pompey's statue when Caesar was staggering at its base. I think he might have replied in the words of Cassius:

I have not from your eyes that gentleness,  
And show of love, as I was wont to have.

(Laughter.)

You bear too stubborn and too high a hand  
Over your friend that loves you.

(Hear, hear.) The right hon. gentleman did not say that, but I hope he will take an early opportunity to explain what is the meaning of those sarcasms upon free trade—(Hear, hear)—and whether he is a party to

spending the money of the country upon fortifications and troops, which he has heretofore resisted, and whether he accedes to the views enunciated by the noble lord. (Hear, hear.) But the question has been put upon the old issue. The noble lord says he will not accept the responsibility without the money, and it comes to the old question of "confidence." I wonder that "confidence" was not imported into the great Thames Embankment question, the great question of the Session. But what confidence, or in whom? In the Exchequer? Is it overflowing? On the contrary, your revenue is declining. Are people prosperous in Lancashire? The noble lord smiled. What confidence have we in a confiding Parliament and an improvident Executive? Parliament goes on year after year voting these sums, when the noble lord threatens them with a dissolution. They care more for their individual pockets than for the pockets of the tax-payers at large. But I tell the noble lord and his supporters that I am not content to register the imperial edicts of a dictator. ("Hear, hear," and laughter.) Yes, of a dictator—I repeat the word—whose plans, if carried out, mean increased expenditure, and who is leading the country into heavier taxation and to financial embarrassment. (Hear, hear.)

Mr. A. BRUCE said, after listening to the criticisms and sarcasms of Mr. Osborne, the question, after all, was, were we to take the opinions of eminent skilled persons, or be guided by Mr. Osborne and Sir M. Peto. The question was one of authority, and Sir J. Burgoyne, whose opinion had been cited in opposition to the plan, had declared that, as a whole, it was correct and efficient.

Captain JERRVIS replied to Mr. Osborne upon certain technical points, contending that he had exaggerated the expense of the works.

Sir G. LEWIS observed that the main argument of Mr. Osborne turned upon the question of invasion; he had said there was no reasonable ground to dread it, and that any security against it was therefore superfluous, and a waste of the public money. He (Sir George) was at issue with him upon this point. His belief was that an invasion by one country, with a powerful fleet, of another was by no means a difficult operation. We had never found any difficulty in landing troops in a foreign country. But these works were only intended to defend vulnerable points—places which it was important for an enemy to attack,—our dockyards and arsenals. As to the garrisons, it was not to be supposed that the whole of our coast would be simultaneously invaded.

Sir F. SMITH reiterated his arguments against the fortifications, urging the suspension of the works in order that further time might be had for consideration.

Lord PALMERSTON said that there was nothing in Mr. Osborne's speech that had not been urged over and over again, and as often answered. He had argued that it was impossible for this country to be invaded, and that these works were of no use. Such an argument might be maintained at a dinner party or a club, but it was unworthy of a sensible man in that House. Nothing was more easy than an invasion unless there were on the spot a large fleet, or an army as strong as the invading force, and this we could not be sure of. It would be worth while for an enemy to sacrifice a great number of men for the destruction of our dockyards. His lordship denied that he had sneered the other day at free trade and commercial treaties. (Oh, oh!) He respected as much as any one the hon. gentleman who had so great a part in enforcing the principles of the one and in carrying the other into practice. (Cheers.) But what he did animadvert upon was the false application of those principles to a result which they could not bear. He said it was, in his opinion, nonsense to say that there was no likelihood of a dispute with a great foreign Power because we had established free trade, and had concluded with it a commercial treaty.

Mr. OSBORNE put it to the House whether any answer had been given to his speech, and whether the noble lord had held language which ought to be addressed to members of the House of Commons upon such a subject. The noble lord took his own line—

I am Sir Oracle,

And when I ope my mouth let no dog bark. (Hear, hear.) He said no man was sensible who differed from him. (Oh, oh!) It amounted to that. Sooner or later the country would awake to the delusion promoted by the First Minister. (Hear, hear.)

Mr. HADFIELD could tell the noble lord that the attack he had made upon the hon. member for Rochdale had created a deep impression upon the country. (Hear, hear.) That attack was aggravated by the circumstance of the distress in Lancashire; and when the noble lord had to appeal to the members of the Manchester school again for support he might depend upon it that he would appeal in vain.

Mr. COBDEN, who, on rising, was greeted with loud and general cheering, said he had been too long accustomed to the attacks of the noble lord to regard them seriously.

I have had some passages of arms in this House with those who I think in history will be recognised as the superiors of the noble lord. (Cheers.) And if I am to have an antagonist, I do not know but that I should prefer the noble lord to any other in this House. It was the saying of Dr. Johnson with reference to Sir Joshua Reynolds, that he did not know any man, in case of a quarrel, he should find it so difficult to say anything against. Now I must say that I think the noble lord is about the most vulnerable of living statesmen, either in this or any other country. ("Hear, hear," and laughter.)

Referring to a former debate relative to the Chinese war, he had said that the treaty with the Pekin Government had been already ratified, and that all that had to be done was to exchange the ratification. The noble lord stated the contrary.

I ventured to express my disapproval of his inexactness, and then he flatly contradicted me and told me to refer to the papers. I did refer to them, and I will quote a few sentences without making any comment upon them. This is the extract which I wish the indulgence of the House to read. The question of the origin of the war in China, in 1859, came up in this House on February 13, 1860, when Lord John Russell, then the Foreign Minister, said:—

The treaty of Tien-tsin had been signed, and had received the special approval of the Emperor of China. Nothing but the ratification remained to be given, and it would have been impossible for us, because her Majesty's forces had suffered a loss, because 400 or 500 men had been killed or wounded, to give up a treaty solemnly agreed to, or to retract from conditions to which the Emperor of China had given his assent. (Cheers.) On a subsequent occasion, on March 16, 1860, the subject was again brought up; and this is what Lord Palmerston said:—

A treaty has been concluded with China. That treaty has been approved by the Emperor. We want the ratifications to be exchanged, we want the treaty to become a formal and acknowledged compact between the two countries.

("Hear, hear," and cheers.) Now, I must beg the noble lord, when he makes statements in this House, to reflect before he makes them. (Laughter and cheers.) I do not charge him with wilful inaccuracy; but I say he does not premeditate sufficiently to be trustworthy, and I charge him with being inaccurate. (Cheers.)

There was no doubt that this fortification scheme, and all that belonged to it, was simply and solely the work of the noble lord.

If by any accident the noble lord should disappear from this scene to-morrow—which heaven forbid—(Hear, hear)—does any living being suppose that this fortification scheme would go on? (Cries of "Hear, hear.") Look at his colleagues. Look at my right hon. friend the Chancellor of the Exchequer. That right hon. gentleman has been the very breath of the nostrils of the administration for the last two or three years. (Cheers.) What keeps the party together? What excites any sort of confidence in the Government in the mind of the people, which alone can give any solidity to a so-called Whig or Liberal Government, but faith in the Chancellor of the Exchequer? (Cheers.) There is no doubt that if the Chancellor of the Exchequer retired from this Government it would break up within a fortnight. ("No," "Hear," and cheers.) I can answer for it that there are sixty or eighty men on this side of the House who would not support the Government if they had not some lingering hope that in consequence of the presence of the Chancellor of the Exchequer, and of my right hon. friend the President of the Board of Trade, and other elements that are there, something better than we are now receiving may be obtained. (Cheers.)

The Chancellor of the Exchequer had ostentatiously abstained from giving his support to the scheme, or being present whenever these questions were brought on. Yet Lord Palmerston knew no more about fortifications than he (Mr. Cobden) did; he took up opinions at second-hand. Mr. Osborne had quoted authorities, the opinions of naval and military men; who were to be believed? These authorities or Lord Palmerston? He would give another instance of the inexactness and carelessness of the noble lord in the statements that he made in that House.

On July the 30th, 1845, the noble lord mounted this hobby of his that steam was the great source of danger to this country, when he talked about steam bridging the Channel, and he has repeated the phrase at least a dozen times since then. I do not complain of these repetitions, for it is by them that we come to believe in things ourselves, and force them upon others. On July 30th, 1845, the noble lord said:—

In reference to steam navigation, what he (Lord Palmerston) said was, that the progress which had been made had converted the ordinary means of support into a steam bridge. (A laugh.) Sir R. Peel (immediately following in reply) said:—"The noble lord (Lord Palmerston) appeared to retain the impression that our means of defence were rather abated by the discovery of steam navigation. He was not at all prepared to admit that. He thought that the demonstration which we could make of our steam navy was one which would surprise the world; and as the noble lord had spoken of steam bridges, he would remind him that there were two parties who could play at making them."

(Loud cheers.) Well, now comes the flagrant specimen of inexactness—I purposely use a long and rather French word, because I wish to be Parliamentary in what I say. (Laughter.) In a debate, on July 23, 1860, the noble lord said:—

And, in fact, as I remember Sir Robert Peel stating, steam had bridged the Channel, and for the purpose of aggression had almost made this country cease to be an island.

(Much laughter and applause.) Now, I happened to hear all this myself; but if I had not authority to refer to I should be afraid to say so lest I should be contradicted. (A laugh.) Now, I will make a suggestion to the noble lord. Will he send one of the junior Lords of the Treasury into the library for "Hansard's Debates," vols. 82 and 150, and refer to page 1,283 of the former, and page 18 of the latter? The noble lord will be able to speak again, as the House is in committee, and it would be a graceful thing if, after satisfying himself, the noble lord would recant and admit that he was wrong, and there would be a novelty in the thing that would give it quite a charm. (Laughter and cheers.)

There were two questions in this case; the fortifications, under certain circumstances, might be very desirable, but the expense might not be very desirable, and engineers honestly confessed that they did not consider the question of expense, which was not their business. Why, then, should the public money be wasted by millions when there was at least a discordance between authorities?

Would it not be better to abstain from the erection of any forts except those that must be finished, and to confine the expenditure to their completion and to the payment for land that must be paid for, that purchase having been actually entered into. (Hear, hear.) In the present state of things in this country it is not wise to mock the people by a discussion on a question that

has no importance except in the mind of the noble lord at the head of the Government. It is his idea—it is his own idea—(laughter)—he is possessed by that idea. (Hear, hear.) Is the House of Commons so abject—(cheers)—is it so impotent that it cannot exercise authority in this matter? (Cheers.) Why, I would say, is this measure—why are kindred measures to be carried by the advocacy of gentlemen at the other side—not the heads of the party—(cheers)—because they are too wise to do it—(cheers)—but gentlemen who represent the least advanced portion of the Conservative party—in spite of the opposition on this side of the House of those who represent the largest, freest, and most important constituencies? (Hear, hear.) It will become a serious question whether something should not be done to make those who really govern have the responsibility of governing, and not the noble lord. (Cheers.) It is right that those who enable the noble lord to act in opposition to the wishes of his more enlightened colleagues, and to carry on the Government in the direct teeth of the men that sit around me, on high Tory principles, should be made responsible for its administration. (Cheers.)

The CHANCELLOR OF THE EXCHEQUER:—

I am sorry at this moment to ask the attention of the committee for a single minute, but an expression has been used by my hon. friend which renders it necessary for me to do so. My hon. friend has stated that I have in a marked manner shown my disapproval of the fortification scheme, by absenting myself from the House during the discussions on the question. It is not competent for a Minister, after giving his assent to a measure in the Cabinet, to testify his disapproval of it, or to exempt himself from one jot or tittle of responsibility in respect to it by any means whatever, and least of all by absenting himself from the House. (Hear, hear.) On the plan before the House I am personally incompetent to pronounce a precise judgment; but it is a plan to which I stand pledged and committed as a member of the Government. (Hear, hear.) Neither in respect to this measure or any other have I ever attempted, or shall I ever attempt, anything so futile or so culpable as to evade or diminish the ministerial responsibility by absenting myself from this House. (Cheers.)

Lord PALMERSTON was sorry Mr. Cobden's temper had been ruffled. ("Oh," "Hear.") Every man who made an attack must expect a reply if he be worthy of receiving it. (Hear, hear.) The hon. gentleman seemed to think that every disputant in that House ought to be able to say to his opponent, in the words of the poet:—

Rixi est ubi tu pulsas ego vapulo tantum.

(Laughter.) Depend upon it he would not find that principle recognised in the course of his experience there. (Hear, hear.) The hon. member accused him of inexactness and referred him to "Hansard" for proof of his error, but he didn't feel much disposed to follow him.

He and I differed on the matter of historical fact; he said that the Emperor of China had ratified the treaty of Tientsin, and I said he had not. After a few days' delay the hon. member brings down a blue-book, and to confirm his assertion reads a passage which completely substantiates mine. (Hear, hear.) The fact was just as he reads it; the Emperor of China wrote to one of his mandarins to say he approved of the treaty, but when called on to ratify it and exchange the ratifications, which was the process that would alone give it international value, he refused. (Hear, hear.)

After a few words from Captain TALBOT,

The committee divided on the question that the words proposed to be left out for the purpose of putting the amendment, should stand part of the question:—

Ayes	... ... ...	110
Noes	... ... ...	62

Majority against the amendment—48

A long discussion upon various matters connected with the plan of fortifications followed, and the clause was at length agreed to.

On clause 2, Sir S. NORTHCOTE moved to add the following proviso:—

That it shall not be lawful to apply any of such sums to any work not specifically named in the schedule, nor to apply to any work any greater sum than is set down as the total estimated cost, nor to make any contract involving the expenditure in any district of a greater sum than is set down to be expended on the works in that district within the period ending on the 1st of August, 1863, unless such contract has been previously approved by a resolution of the House in Committee of Supply.

He explained what he considered would be the effect of this proviso, and his object in proposing it, which was to endeavour to keep this scheme under the control of the House. He objected strongly to the raising of money for such purposes by bill and annuities, instead of by a vote upon Estimate in a Committee of Supply.

Sir G. LEWIS, premising that the Government had no wish to withdraw the scheme from the control of the House, said he was prepared to assent to the earlier portion of the proviso, as far as the word "cost," but there would be difficulties in adopting that portion relating to contracts.

After a long debate, the proviso was amended by substituting the word, "expenditure" for "contract" where this word last occurred, and omitting the words at the end, "in a Committee of Supply."

Upon a division, the proviso so amended was negatived by 111 to 106; but with an amendment of the latter part, proposed by Sir G. Lewis, it was agreed to.

The remaining clauses were agreed to.

On the Schedule, Sir J. HAY, in the absence of Mr. Bentinck, moved the suspension of the works at the fort in Plymouth Sound, until a decision has been come to by the Government as to the forts at Spithead. The motion was resisted by Sir G. Lewis, and, after being debated at some length, was negatived by 149 to 89.

The bill was then ordered to be reported.

THE THAMES EMBANKMENT.

On the report upon the Thames Embankment Bill, as amended, Mr. ROGRUCK moved the restoration of

the clause prohibiting the use of steam locomotives along the streets of roadways. Mr. COWPER made no opposition, and the motion was carried on a division by 110 to 100. Mr. DOULTON moved the omission of the 34th clause, much debated in the committee, which gave a veto to the Chief Commissioner of Works on the plans of buildings. Upon a division, the clause was retained by 96 to 90.

The bill was ordered to be read a third time.

Other bills were forwarded, and, the remaining business having been disposed of, the House adjourned at twenty minutes past two.

On Friday, at the morning sitting, the House went into committee on the Parochial Assessments Bill, resuming progress at the 14th clause. Clauses up to 25 had been disposed of when at four o'clock the sitting was suspended.

At the evening sitting, in answer to Mr. Powell, Sir G. GREY said that it was intended to proceed with the Corrupt Practices at Elections Bill, if possible; but he would state next week what course he would take.

In answer to Mr. Adderley, Mr. C. FORTESCUE said that an act had been received amending the Militia Law of Canada, by which the force was rendered larger and more efficient. Lord PALMERS-  
TON said that there was no intention of withdrawing the British troops in Canada.

Lord A. VANE TEMPEST gave notice for Friday next of a question whether the Government, in combination with any other power, contemplated taking any steps to put an end to the present state of things in America.

**AGRICULTURAL STATISTICS.**  
On going into Committee of Supply, Mr. CAIRD brought forward the subject of the supply of food, and the collection of agricultural statistics. He stated that at present there was no danger to the harvest providing that warm weather should prevail. He pointed out that at least half the population had been for some time dependent on foreign supplies of corn, and it was the fact that the cultivation of corn in this country was gradually giving way before grazing and breeding cattle. The majority of the counties in England were favourable to the collection of agricultural statistics, and it could be done by means of the machinery of the Registrar-General at a cost of 20,000*l.* a-year. Sir G. GREY was far from denying the advantage derivable from agricultural statistics, and he had communicated with the Register-General on the subject, who saw some difficulties in the matter, but he hoped that arrangements might be made for the purpose if Parliament would grant the means to meet the necessary expense.

Some discussion ensued, the general opinion being favourable to the proposition.

#### OUR RELATIONS WITH AUSTRIA.

Mr. FREELAND called attention to the state of our relations with Austria, and also to the present state of the Venetian provinces, as a source of danger to the peace of Europe.

The House was counted out before the hon. gentleman had concluded his speech, at five minutes past eight.

#### THE DISTRESS IN LANCASHIRE.

On Monday, in answer to Mr. Hibbert, Mr. VILLIERS said, in reference to the present and prospective distress in the manufacturing districts, that there had been no communication to the Poor-law Board on the subject of raising money on the security of the rates, for the purpose of relief, nor was there any statement as to the ordinary means under the Poor-law being insufficient for the purpose. He was bound, however, to say that he perceived in the reports of the government commissioner employed to examine into the distress a doubtful tone as to the prospects of the ordinary means being adequate, owing to the continuance of the civil war in America, the sudden rise in the price of cotton, and the exhaustion of the deposits in the savings banks. He therefore thought himself justified in saying that the proposition raised by the hon. gentleman's questions was one most worthy of consideration, and he should not allow Parliament to separate without stating what steps the government contemplated with reference to the relief of this distress during the recess. He indicated that there was under the statute of Elizabeth a power to call on the magistrates of districts to levy a rate in aid of the ordinary rates for the relief of distress, and looking to the large rateable value of the district in question, it would seem that such a course would be sufficient to meet the emergency. Further inquiries would be set on foot on the subject.

#### THE FORTIFICATION SCHEME.

The House then went into committee on the Fortifications (Provision for Expenses) Bill. Sir G. C. LEWIS proposed to negative the schedule, and would adapt it to the proviso which had been agreed to at the previous discussion.

This was agreed to after some discussion.

Sir H. WILLOUGHBY moved that the chairman report progress.

On a division, the motion for reporting progress was negatived by 105 to 78.

Mr. MONSELL proposed that the sum of 110,000*l.* for the forts on Portadown Hill be reduced by 70,000*l.*

A debate followed, the features of which were merely identical with those which have been represented so often in the discussion of the question; and on a division the amendment was negatived by 132 to 50, and the schedule was agreed to.

Mr. OSBORNE once more made some observations on the general question, and against the whole scheme of fortifications, and stated that he should offer no further vain opposition to the measure, and after a

few words more in reply by Sir G. C. Lewis, and some remarks from Lord A. Vane Tempest, and Sir E. Colebrooke, the bill finally went out of committee, and was ordered to be reported on Friday.

#### THE THAMES EMBANKMENT BILL.

The Thames Embankment Bill was read a third time and passed, after some personal accusations and explanations between Mr. Ayrton and Mr. W. Cowper.

#### THE JAMAICA LOAN.

Mr. C. FORTESCUE moved the second reading of the Jamaica Loan Settlement Bill, the object of which is to settle by compromise an old debt of the colony of Jamaica to the Imperial Treasury; for a loan to enable the colony to meet the losses caused by a slave insurrection. The loan was made in 1831, and Jamaica having become insolvent no payment had been made since 1847. It was proposed to remit the loan, and to make the interest a perpetual annuity chargeable on the revenue of the colony applicable to the payment of the governor's salary and other purposes.

Mr. WILLIAMS moved the rejection of the bill. After debate the second reading was agreed to.

#### LUNACY.

The House then went into committee on the Lunacy Regulation Bill. On clause 3, Mr. M. SMITH moved to leave out the words, "nor shall the opinion of any medical practitioner be admissible as evidence of the insanity of such persons;" the effect of which would be to restore the present system of receiving speculative medical testimony as establishing the fact of lunacy. The hon. gentleman also objected to limiting the period to which inquiry as to acts of insanity extends to two years, and moved an amendment to that effect. A critical discussion ensued, and on a division the latter amendment was put and negatived by 86 to 50. The debate then ran on the other point as to the evidence of medical men. On a division the amendment was carried by 72 to 53. The remaining clauses were gone through, and the House resumed.

The other business was disposed of and the House adjourned.

#### MR. PEABODY AND THE LONDON POOR.

On Thursday afternoon, at a Court of Common Council, specially convened for the purpose at Guildhall, and at which the Lord Mayor presided, the honorary freedom of the Corporation of the City of London, in a gold box of the value of 100 guineas, in conformity with a unanimous resolution passed on the 22nd of May, was presented to Mr. George Peabody, "in grateful recognition"—adopting the language of the resolution—"of the princely munificence displayed by him in devoting the sum of 150,000*l.* towards the relief of the needy and deserving poor of this metropolis, and of the Christian liberality of sentiment which dictated that the fund thus created should be administered irrespective of the distinctions of nationality, party, or religious belief." The ceremony took place at three o'clock in the Council Chamber, which was specially prepared for the occasion, in the presence of his Excellency Mr. Adams, the American Ambassador, the Lady Mayoress, Lord Stanley, Sir J. E. Tennant, the members of the Court of Aldermen, the Sheriffs of London and Middlesex, all the principal officers of the Corporation, and a great number of ladies. It was announced that Mr. Peabody had been recently elected a freeman and liveryman of the ancient Company of Cloth-workers.

Mr. Scott, the Chamberlain (addressing Mr. Peabody, who remained standing), alluded to the gift of that gentleman to the poor of London, and in graceful terms recalled the several incidents in the career of the munificent banker. In his reply, Mr. Peabody spoke modestly of himself, and warmly of the kindness he had ever received in this country. He enforced the desirability of a maintenance of friendly relations between England and America, and expressed a hope that the donation he had given to London might tend to remove any ill feeling which might have arisen between the two countries.

In the evening the Lord Mayor gave a sumptuous banquet in the Egyptian Hall, in honour of the event. Among the speakers were Mr. Adams, the American Minister, and Lord Stanley. The former said that "henceforth Mr. Peabody's works establish his name as a new bond of sympathy between two nations." Lord Stanley denied the inaction of Parliament, and the preponderance of wealth and connexion over talent. Every popular assembly, he said, is sincere, and, in his opinion, no influence ever procured for a weak or incapable man the ear of the House of Commons, while a capable man is sure of succeeding in it if to his other talents he only adds perseverance. Of Mr. Peabody Lord Stanley spoke with feeling.

"Charity," he said, "in the vulgar sense of the word—I mean the giving alms to those who ask us for aid—is, as we all know, except under very exceptional circumstances, apt to create as much distress as it relieves; but if a man were to sit down and consider how with a certain amount of money he could assist his poorer fellow-creatures to the greatest extent, and provide for them the largest amount of happiness, he could not, I think, find out a better means of effecting his object than that which Mr. Peabody has adopted. (Cheers.) By his munificent gift, I may add, Mr. Peabody has entitled himself to the thanks not only of the people of London, but of England, and when I say of England, I mean not alone the present, but all future generations of our countrymen." (Cheers.)

The Viceroy of Egypt has been elected an honorary member of the Royal Geographical Society.

#### FRENCH OCCUPATION OF ROME.

Official papers respecting "the French occupation of Rome" have been issued, comprising four despatches from Earl Cowley, with replies from Earl Russell, together with a despatch from Sir J. Hudson, addressed to Earl Russell. Earl Cowley, in his first communication, enclosed a lengthened extract from the *Journal des Débats*, in which the suggestion of a mixed garrison at Rome, of French and Italian troops, was prominently put forth and advocated. In his reply to Earl Cowley, Earl Russell says that a mixed French and Italian garrison at Rome would not be convenient; that it would be much better that the Italian troops should be allowed to occupy the whole of the Roman States on the left bank of the Tiber, and that the French "should occupy the Vatican portion of the city, Civita Vecchia, and St. Peter's patrimony, on the right bank:" adding that "Great Britain, so far from interposing any obstacles in the way of France, is desirous to co-operate with her in finding a solution for the Italian question." In a subsequent despatch, Earl Cowley says: M. Thoavenel was of opinion that his lordship's plan would not be accepted by either party; the Pope declaring that he will listen to no arrangement which did not restore to him the possessions which he had lost, and the Italian Government refusing to sanction any settlement which did not recognise Rome as the capital of Italy.

The despatch of Sir J. Hudson, dated May 8, gives a most favourable picture of the state of affairs at Ancona and other Italian towns and cities. "The aspect of the towns in the Marches and Umbria," he says, is "that of cities awakened to new life." The country from Ancona to the Papal frontier is anxiously expecting the completion of the railways, which are already commenced. "At the Tiber the scene changes, and we enter also upon the desert. The contrast between the fertile gardens of the Marches and Umbria, studded with substantial farms and well-kept country-houses, and the desolate Campagna, was striking—between the bustle and vigorous life of their towns and the solemn measured tread of Rome. It is clear that the reason for their secession was the inability or unwillingness of Rome to keep pace with their progress; they have outstripped her and left her far in the rear. Rome may join them; they never will return to Rome voluntarily."

At Naples (says Sir J. Hudson) there is much improvement; but it is indisputable that the Bourbon Government have left behind them an Augean stable. The situation of the lower classes is still most distressing. As formerly a royal visit is the signal for huddling age, disease, and mendicity out of sight, into almshouses and hospitals, to be defrauded of the very necessities of life by administrators notoriously corrupt, even amongst Neapolitans. The visit of the King to the hospitals, and his expressions of indignation at their condition and mismanagement, have gone to the hearts of the people; this, together with his readiness to show himself to them, his activity in seeing everything for himself, and his decree for the redemption of pledged objects, has at last gained for him among the lower classes, with whom seeing is believing, the prestige of a King. . . . In a word, the King's visit has been a more complete success than was anticipated even by the most sanguine.

#### Law and Police.

**THE TRIAL OF MRS. VYSE.**—The heart-breaking home-tragedy on Ludgate-hill came before the Central Criminal Court on Wednesday, and resulted in a verdict finding the prisoner "Not guilty." The circumstances of the poisoning of the two children, and the attempted suicide of the mother, are already known, and we need not, therefore, repeat the evidence from the prosecution. The defence was the plea of insanity. It was proved that the mother had been always most tenderly affectionate to her children, that the joy and pride of her heart and life were bound up with the beauty and happiness of the little girls; that on the death of a child in 1860, accelerated as she believed by the negligence of a nurse, she had suffered extreme despondency, and had ever since been subject to fits of passion. It is only too probable that the account of the murder of three children by their father, at Manchester, lit up the smouldering madness in the poor woman's brain. Two of her cousins had been lunatics, her brother had committed suicide, her grandfather was afflicted with paroxysms of insanity, her grandmother had attempted to strangle herself in consequence of the loss of a child. Other witnesses came forward to prove that the prisoner's manner and conduct had been strange, violent, and disturbed for some weeks before the murder of her children. Dr. Forbes Winslow, who listened to the whole evidence, considered all the symptoms he had heard described as consistent with a form of insanity "in which a person might commit murder or homicide and not be aware of it at the time, and afterwards become rational and sane." Dr. Copland gave similar testimony. The result was the verdict already stated, and the prisoner was ordered to be confined during her Majesty's pleasure. A distinct denial was given by her counsel to the rumours founded on the alleged mention of the name of "Mary." "There was," he said, "no such person."

**THE HENDON MURDER.**—In the case of Lawrence, who had in a fit of jealousy cut the throat of his sweetheart, and then endeavoured to commit suicide by shooting himself, the jury at the Central Criminal Court found him guilty, but recommended him to mercy. He was sentenced to death, and the judge, while holding out no hope of mercy, promised to forward the recommendation of the jury to the proper quarter. The prisoner had to be supported by two turnkeys while receiving judgment,

## Literature.

### SERIAL "LIBRARIES."\*

The issue of the "Foreign Theological Library" for the present year has commenced with another volume of Dorner, and one of Lange's series.

The previously published portions of Dorner's work belonged to two different divisions of it; of which the first is now completed. The second epoch of the first of the periods into which the author has divided the movements and developments which mark the first four centuries relatively to his great subject—the Doctrine of the Person of Christ—reaches down to the Council of Nicaea. It includes the writings and labours of Tertullian, Hippolytus and Origen; whose views of the Son of God are unfolded by Dorner with a mastery to which no previous elucidation of their position with respect to the heresies of their time can well be compared. Then there is the rise of Sabellianism, and of the Subordinationism of Dionysius of Alexandria. As the epoch concludes, one appears on the scene with a grandeur that must be owned even by those who find his system of thought "destitute of hold, " and unweariedly occupied in refuting itself"—Arius; whose forerunners are to be found in Lactantius and Eusebius of Cesarea, holding a place somewhere midway between Arius himself and Athanasius. With the early works of Athanasius one of the highest presentations of Christian doctrine is reached; and Dorner, developing the beginnings of his system, most truthfully says that the vital centre of Christianity was grasped by him with such intense fervour, and treated in such a scientific spirit, as to give the groundwork of a grand system of speculative Christian theology. The age in which Athanasius the Great defended the inmost Christian truth "with all the weapons of science and spiritual chivalry," was the time of the Church's public confession of the eternal hypostasis of the Son, and of his essential equality with the Father—and the Council of Nicaea set forth the substance of the faith, without giving doctrinal speculations, as it existed in the conscience of the Church, and was held with sublime unity of spirit by the fathers then appealed to for testimony and confession.

The third epoch of the development of Christology includes the time from the Nicene Council to that of Constantinople, in 381. Dr. Dorner not only follows the movements of the Arian school, and the revival of Sabellianism, but makes his reader acquainted with the process and principles of the confutation of these heresies by the great Church teachers of that century. Athanasius is still the foremost figure, with Basil and Gregory of Nyssa at hand, whose opinions are investigated more minutely than has been common in the history of doctrines, and with a very valuable result. But perhaps the most interesting portions of this volume are those devoted to Apollinaris and to Hilarius of Pictavium. The system of the former is unquestionably one of the most interesting of the age; and the man was "distinguished for comprehensive culture, intellectual power and depth, " and sincere piety and devotedness to the "Church." But to Hilarius, Dr. Dorner is particularly drawn, from the fact that he has not received the attention he deserves; and he is exhibited as one of the most original and profound, although one of the most difficult teachers in all Christian antiquity. It will be seen that this volume is occupied with an exceedingly important and attractive period of the history of doctrines; and those who know Dorner at all will know how unspeakably valuable it must be. Mr. Simon has again displayed the mastery and facility of a perfect translator, although labouring on one of the most difficult of writers.

The other volume, belonging as we have said to Lange's Homiletical and Theological Commentary, is Oosterzee on the Gospel of Luke.† The author is a Dutch clergyman and scholar, who has been invited by Dr. Lange to take part in his work. Of course the original plan is strictly adhered to; and the text is treated in "critical notes," then its substance is expounded, theologically and morally, in "doctrinal reflections," and finally "homiletical hints" are added, many of which are taken from the best German, and, in this case, also the best Dutch, expositors and preachers. Dr. Oosterzee has done his work well in the two latter divisions; but his critical remarks are sometimes feeble and often insufficient. Something of simplicity of mind and

*naïveté* occasionally appears; but, as is not unusual with such a type of man, a good deal of true spiritual insight and sympathy exists in conjunction with it. The book is worthy of its companionship with Lange's own volumes.

The "Library of Standard Puritan Divines" has now included the first volume of the works of Sibbes.\* It contains the whole of the works published by Sibbes himself; and certain treatises or sermons are restored to their proper places, as introductory to the well-known "Bruised Reed" and "Soul's Conflict." It is said justly by Mr. Grosart, that Sibbes has had no preceding editor; and that no collection of his writings has included more than a fraction of them. Great pains and care have been expended on the preparation of the edition now commenced; and the labour deserves the gratitude and welcome of all lovers of the rich writer whose works one has hitherto had to seek far and wide, and often with ill success. Mr. Grosart's "Memoir" is evidently a work of love; and he has been fortunate in being able to elucidate facts already known, and to recover others that had been lost or neglected. It has a little too much of general remark, and of quotation from works not essential to the subject, and so leaves a somewhat vague impression on the mind. But more about Sibbes may be sought out here, than in all other sources of information known to us. In his "Notes" the editor goes beyond his province in doing more than explain words and allusions. We want neither anecdotes of the Erskines and Dr. Johnson, nor quotations from Brown of Haddington and George Herbert, in notes to a writer like Sibbes. It is annoying to an educated reader to find little pieces of comment and gossip spattered about an edition of a standard author.

### DR. BALLANTYNE'S "BIBLE FOR THE PANDITS."†

The title of this book by no means gives a sufficient account of its contents. It includes also a vigorous polemic, for such we cannot help calling it, on an important practical question of missionary work. Dr. Ballantyne, "Professor of Moral Philosophy and Principal of the Government College at Benares," is a warm advocate of the claims of Sanscrit rather than English to be the vehicle for the transmission of European culture and of Christianity to India. Being the parent language of so many of the native dialects, and at the same time the storehouse of a scientific and refined literature, and being, like Latin in the middle ages, the recognised language for learned and metaphysical discussion, he urges that simply on the principle of adaptation, the missionary is bound, notwithstanding the labour of acquirement, to avail himself of it. By this means too, he urges, instead of denationalising a people, as we should by depending too much upon English, we shall be aiding in the legitimate and fruitful development of its native resources. It is well known how valuable a storehouse of clear and precise terminology Latin has proved to the philosophical and theological languages of modern Europe, and there can be no doubt that Sanscrit has at least equal fitness in relation to the speech of the greater part of Hindostan. Nor is this a point of little moment. We all know what difficulty has arisen in many cases from the fact that imperfect and elementary idioms have not furnished appropriate terms even for the statement of Christian facts and doctrines, and we have no doubt that awkward and inaccurate phraseology—a thing very different from what the Apostle meant by the "foolishness of preaching"—has often been a stumbling block in the way of the acceptance of the Gospel by the educated portion of heathen communities. Only conceive of the mental impression, quite apart from the question of truth or error, which would be produced upon the population of London or Paris by a proselytising Chinese or Hindoo preaching his religious creed with such clift and stammering English as we find them able to master in our streets.

Dr. Ballantyne moreover urges, with no small vehemence, the absolute necessity—in his opinion—that the missionary should not only be capable of preaching the Gospel intelligently, but also be prepared to descend into the metaphysical arena with the champions—to be found in every village there—of those various and subtle philosophies which have formed so large a part of the mental development of India. The Brahmin must see, he urges, that the missionary

is able to refute what he denounces, or his denunciation will fall powerless. The Christian teacher who shows himself incapable of even comprehending the fine abstractions of the Vedalist, will be looked upon with suspicion even when teaching what he does understand. We have, no doubt, that the opposite theory of a missionary's office, as one called simply to proclaim the Gospel tidings, has sometimes been pushed to an injudicious extent. We fully agree with Dr. Ballantyne in holding that it is not the "preaching of foolishness" which through feebleness of intellect "cannot understand" the wisdom of the natural man, but that which, knowing it, can yet forego it and triumph over it, that is to be mighty to demolish heathenism. It is declared that the natural man cannot comprehend the spiritual, but the converse is no where asserted. To convince and win men, we must understand them. So far we are one with our author. But we are inclined to think that he attaches undue importance to this intellectual gladiatorialship. We cannot know so well as Dr. Ballantyne how deep is the hold which acute abstractions of philosophy—of the "Absolute" and the "Relative," the "Guna" and the "Nir-guna," the "Pheno-menal" and the "Real," has gained upon the general mind of India; but we cannot help doubting whether it is so deep and vital as utterly to destroy conscience and invalidate the practical deduction of the understanding. To the practical reason, systems of metaphysics, ever so well known and genuinely believed, seem almost as much aloof from morals and religion as the theorems of Euclid. We are quite willing—nay desirous—that the missionary should be competent to deal with the Brahmin on his own ground, but we should be infinitely sorry for him to suppose that this is the whole or the chief part of even his present work—to say nothing of the future. We find no fault with our author for adopting the course which has commended itself to his judgment for fitness in defending the outworks of Christianity, in helping the learned and philosophic with whom he has been brought into contact to believe that a Christian may be able to give an intellectual reason for the faith that is in him, and thus preparing him to hear. Let each do the work for which he has been fitted. But we cannot help thinking that a direct appeal to the conscience and the heart convincing of misery, evil, sin and utter need, could more prepare even those very men of whom Dr. Ballantyne is speaking than ever so complete a construction or destruction of a theoretical philosophy.

Concerning the exposition of the first three chapters in Genesis, given in Sanscrit and English, we have very little to say, especially as the author judiciously guards his reader from concluding that the mode of interpretation adopted is authoritative or exclusive. His method of treatment, which seems to us to bear the lively hues of Oriental discussion, is calculated to conciliate respectful attention. No difficulty is avoided upon which an acute and cultivated reader seemed likely to impinge in the course of those three chapters—to us, from familiarity, so natural and readily accepted, at least in their main outline—to those trained in a different school, doubtless bearing on their surface much that might prove a source of perplexity.

Dr. Ballantyne's services would have been accepted by the friends of missions with a better grace if they had been tendered with more of conciliation. We pardon much to an impetuous temperament, and acknowledge the justice of a good deal more: but for all that, we cannot but think that there remains not a little that may reasonably be resented, and that had better been left unsaid. It is rather like being bullied to be told, as we are in a conspicuous "Advertisement," that "the professing friends of missions in India ought to—as they will if they are worth their salt—purchase this gift of his, and sow it broadcast among the missionaries for their edification, &c." Dr. Ballantyne ought to have learnt that it is possible to unite the highest culture with a different view of the subject from that taken by himself. It would have detracted somewhat from the savouriness of his mess if a few of those spicy paragraphs about "theological charlatans," "the missionary pap-boat," "the nasal drone of the conventicle," and the like had been sacrificed, but the cause which we fully believe Dr. Ballantyne has truly at heart, would have been the gainer. No one, we hope, has any desire "to pry into his personal soul," or to impute hostile and unchristian motives. If they did he would have a perfect right "to recalcitrate fiercely against such impertinence": and we can well believe it would be "fiercely." But we trust that it is not so; and that at least, after having thus uttered his whole soul, as he has in this "brochure," and "made a clean breast of it," he will be more open to do justice to those whose zeal and devotedness indeed he fully recognises.

\* History of the Development of the Doctrine of the Person of Christ. By Dr. J. A. DORNER. Division I.: First Four Centuries. Vol. II. Translated by D. W. SIMON. Edinburgh: T. and T. Clark.

† Theological and Homiletical Commentary on the Gospel of St. Luke. By J. J. VAN OOSTERZEE, D.D. Translated by SOPHIA TAYLOR. Vol. I. T. and T. Clark.

\* The Complete Works of Richard Sibbes, D.D. Edited with Memoir, by Rev. A. B. GROSART. Vol. I. Edinburgh: J. Nichol.

+ The First Three Chapters of Genesis. Diffusely and unreservedly commented on in Sanscrit and English. By J. R. BALLANTYNE, LL.D. London and Benares: James Madden

## A YOUNG POET AND HIS UNFULLED PROPHECIES.\*

David Gray was born on the 29th of January, 1838, at a village on the banks of a stream called the Luggie, about eight miles from Glasgow. He died December 3rd, 1861, in an adjoining village. His parents survive him : his father is a hand-loom weaver, with a large family dependent upon him, or probably now becoming independent. Being a bright youth, with active mind, hungering and thirsting after knowledge, possessing or rather possessed by enormous ambition after literary distinction, he necessarily emerged from the artisan ranks, and, as necessarily, was destined to be a Presbyterian minister. He managed to support himself at Glasgow, and attended the University classes for four sessions. But poetry was more to his taste than theology. He composed verses and sent them to the Glasgow *Citizen*, and afterwards to various poets and literary men, who he thought might help him to take his proper place in their world. G. H. Lewes, Professor Masson, Professor Aytoun, Sydney Dobell, Monckton Milnes, and others, were applied to, and at last he made his appearance in London, in May, 1860, determined to carry the citadel of literary and poetic fame by storm, and at once mount to the position to which he considered himself entitled. He presented himself among others to Monckton Milnes, who judiciously advised him to return home and work his way onwards gradually, in a quiet, unspasmotic way. This advice was too unpalatable for so impracticable a dreamer as the young poet. He remained for some months in London, engaged in literary work which his generous patrons found or made for him. Gradually symptoms of consumption appeared, and gained such force that he was obliged to return home. Afterwards he made a short stay in the South of England, assisted by his friends to do so, hoping that a more genial atmosphere might restore him. At last he returned home to die in his father's house, all his visions of eminence faded—his burial place, not Westminster Abbey, as he fondly hoped, but the banks of the Luggie.

Such is, in a few words, the outline of a story—surely a very sad story—which is well but briefly told by his friend Mr. Hedderwick. Mr. Milnes has given his own reminiscences of the youth in a kindly spirit, and with his usual charming and expressive style. "The Luggie" is the most ambitious of the poems, containing over a thousand lines, descriptive of the varying aspects of nature, about the Luggie, during different seasons of the year. A few miscellaneous poems and sonnets, about equal in quality to "The Luggie," complete the volume.

That David Gray had the poetic faculty there can be no doubt. There is something poetical in his uncontrollable passion for the possession of a poet's crown, his proud consciousness of genius, as well as in his fond desire to immortalise the stream that flowed by his beloved home. In the poems themselves there are constant indications of that friendly converse with nature and that loving contemplation of the minute features of natural scenery which marks the true poet. Whether he would ever have attained any lofty eminence it is unnecessary to speculate. But our conviction is that his own estimate of the possibilities that were waiting their opportunity to be realised was a false as well as an exaggerated one. When a youth, whose best productions are far below the level of any poem that the world consents to immortalise, writes thus of himself—"I am so accustomed to compare my own mental progress with that of such men as Shakespeare, Goethe, and Wordsworth, that the dream of my youth will not be fulfilled if my fame equals not at least that of the latter of these three"—we are easily persuaded to pardon the self-assertion, because we know that the ambitious boy has not lived long enough to find his level, nor seen enough of cultivated society to find a just standard by which to measure himself. Poets of a high order are not usually so restless and impatient—so eager to snatch the poet's laurel before the hard, wearisome race has been run. The true poet is content to sing, and is not so quick to recite. The impulse to catch the ear of the public and win appreciation and applause from great men, although it may belong to the poet, has a large admixture of the elements which rather belong to the actor and rhetorician. A higher view of the nature of poetic gifts and of the special work and service which the poet is called to perform, will enable the poet to wait patiently till manhood ripens and experience matures, and he is enabled to become an interpreter of the richest feelings and deepest thoughts that are circulating in the heart of society. To this more earnest view of the poet's work David Gray does not appear to

have attained. Had he lived, he might, after much suffering and varied experience of life, have become wise and accomplished—he might have been, in this sense, remembered as one of the singers who reach the heart as well as please the fancy of those who listen to their strains.

In various parts of these poems it is easy to trace the influence of other poets—especially Tennyson, Keats, Thomson, and Wordsworth. The influence is generally legitimate—such as one original genius may receive from another. Occasionally, however, lines and expressions are reproduced from Tennyson with scarcely any alteration. There is true melody in many parts of "The Luggie"—very pleasing and faithful pictures of nature. As a favourable specimen, we may quote the following—a portion of a winter landscape :

"Once more, O God, once more before I die,  
Before blind darkness and the wormy grave  
Contain me, and my memory fades away  
Like a sweet-coloured evening, slowly, sad—  
Once more, O God, thy wonders take my soul.  
A winter day ! the feather-silent snow  
Thickens the air with strange delight, and lays  
A fairy carpet on the barren lea.  
No sun, yet all around that inward light  
Which is in purity,—a soft moonshine,  
The silvery dimness of a happy dream.  
How beautiful ! afar on moorland ways,  
Bosomed by mountains, darkened by huge glens,  
(Where the lone altar raised by Druid hands  
Stands like a mournful phantom), hidden clouds  
Let fall soft beauty, till each green fir branch  
Is plumed and tassel'd, till each heather stalk  
Is delicately fringed. The sycamores,  
Thro' all their mystical entanglement  
Of boughs, are draped with silver. All the green  
Of sweet leaves playing with the subtle air  
In dainty murmuring ; the obstinate drone  
Of limber bees that in the monkshood bells  
House diligent; the imperishable glow  
Of summer sunshine never more confessed  
The harmony of nature, the divine  
Diffusive spirit of the Beautiful.  
Out in the snowy dimness, half revealed  
Like ghosts in glimpsing moonshine, wildly run  
The children in bewildering delight.  
There is a living glory in the air—  
A glory in the hush'd air, in the soul  
A palpitating wonder hush'd in awe."

## STEPHEN GRELLET.\*

Two large octavo volumes, of very small type, containing nearly 900 pages, is rather a formidable challenge to the light-minded readers of the present time. If such a weighty mass of literature is to be favourably received, it must be either very attractive or else it must be intrinsically very valuable. We mean no disrespect to the memory of Stephen Grellet when we decline to accredit his biography with either of these kinds of excellency. Perhaps if the materials spread over these 900 pages, had been condensed into 200 or 300, and presented in a rather more picturesque form, an attractive biography might have been made, and certainly a much more valuable one might have been thus constructed. As it is, we have here a few of the raw materials of biography, without any attempt on the part of the biographer, or editor, to give shape or colour, or artistic finish, to the crude mass that is shot down at our feet. The book is almost entirely made up of lengthy extracts from Grellet's journals, extending over a period of nearly forty years, during which time he was actively engaged in various missionary labours and journeys in connexion with the Society of Friends. While Stephen Grellet was engaged in these pious and useful labours, it was doubtless necessary for him to keep a record of his proceedings day by day; but there can be no necessity to reproduce the greater part of these daily entries for the public. There is necessarily a great deal of sameness in these records, an impression which is aggravated by a perpetual recurrence of uncouth phrases which are current among "Friends." We do not question the sincerity and reality of these phrases, but we see no reason in the nature of things why spiritual facts and experiences should invariably be expressed in hideous and scarcely grammatical English. We refer to such phrases as "a very exercising time," "a contriting season," "a baptising opportunity," "hearts were greatly tendered," which occur on nearly every one of the 900 pages. Indeed, so uniform is the phraseology which is employed, that we are tempted to think our time and weariness might have been spared, if the results of the various journeys had been summed up in a tabular form, with a few cyphers to express the varieties of impression which the events left upon the mind of the narrator.

Another impression left by these volumes is the entire absence of those biographic details which give interest and vivacity to such narratives. We never see Stephen Grellet at home ; he is always before us in his official capa-

city, as minister in the Society of Friends. He keeps his hat on from the cradle to the grave, and the brim is so broad that all minute shades of feature and form are overshadowed by it. The sombreness and gravity of the book is almost oppressive. Not a ripple on the surface from beginning to end. There is one memorandum of a smile, but the joke is not very obvious. All personal traits are omitted—we are told nothing by which we might be helped to know the man—his habits, tastes, manners, friendships, faults, and weaknesses, the books he read, his style of doing business, and spending money. We do not look for frivolous details, but we would rather have them than such a total suppression of all that gives life and individuality to a portrait. We are once told of his "Christian cheerfulness," and Dr. Steinkopff is quoted as saying of him, "This gentleman has all the vivacity of a Frenchman, "with the solidity of the English,"—but not a trace of vivacity is to be found in the biography itself. We think that great injustice is done to the more solid qualities of a man when they are thus detached from their human setting, and exhibited alone. A child's impression of a king is, that of a stern-looking man with a big golden crown always on his head. And there is something childish in this attempt to give a dignified representation of a character, by excluding everything that would bring him into sympathy with the ordinary weaknesses of common men. We do not want the *valet-de-chambre* point of view to predominate, but we see no reason why it should be entirely omitted. This unnatural and artificial gravity seems to be rather characteristic of Quaker biography. And yet we know from most agreeable experience that there are homes of "Friends" where the flowers are sweet and gay, and the merry laugh of children is listened to with delight, and the table is generously spread, and the sound of a piano is occasionally heard, and the domestic circle is enlivened with pleasant jest and repartee.

It is really a pity that the biography of so excellent a man as Stephen Grellet should be hedged in by such an impenetrable fence of dulness and gravity. Whoever will take the trouble to read these volumes will find himself in the presence of a noble and godly character. He was born in France, Nov. 2, 1773, and died in America, Nov. 16, 1855. The original form of his name was Etienne de Grellet du Mabilier. His parents were wealthy and noble—his father owned extensive porcelain manufactories, and some iron works ; he was ennobled by Louis XVI. At the time of the Revolution the family estates were confiscated, and the elder Grellet and his wife were thrown into prison, and narrowly escaped with their lives. The family was scattered. Etienne and his brother took refuge in Germany and Amsterdam, and at length crossed the ocean to Demerara, where they remained for two years. They then removed to New York. Stephen Grellet had been educated as a Roman Catholic. At Demerara he became an Atheist. Soon after his removal to New York he retired to Long Island and was there converted, and became a Quaker in 1795. Doubtless, his conversion consisted to some extent in a revival of dormant feelings and convictions which had been suppressed, and apparently extinguished, by the stirring events and adventures of his early manhood ; for there are indications of sincere piety in the records of his early life, which are very significant as interpreting the spiritual developments of after years. He became increasingly attached to the principles and government of the Society of Friends, and in the course of a year or two became first a member, and then a minister, of the Society. From this time his life was devoted to the work of evangelisation and teaching. He visited, at different times, all the States in the American Union, preaching in French or English, as his audience required ; he made two excursions through Canada, and four times he visited Europe. He travelled through all the countries of Europe, had personal interviews with the Pope and many of the reigning sovereigns,—visited prisons, workhouses, reformatories, hospitals, lunatic asylums, Popish cathedrals and churches, Lutheran, Moravian, and various other Protestant communities,—as well as the houses of peasants and princes, merchants and tradesmen, of every name and degree. He travelled by land and sea, through boundless steppes and prairies, over snowy regions where his life was endangered by cold and by the wolves and bears of those latitudes—through tropical regions where he encountered the perils of yellow fever, miasmatic diseases, as well as the dangers arising from the presence of wild beasts, alligators, scorpions, and serpents,—in the midst of armies flushed with victory or demoralised by defeat. He delivered his testimony before kings and emperors, statesmen, warriors, and slave-holders—rousing the jealousy of priests and cardinals,—exposing the wrongs and cruelties perpetrated in hidden prisons and dungeons, and using every

\* *The Luggie, and other poems.* By DAVID GRAY. With a Memoir by JAMES HEDDERWICK; and Prefatory Notice by R. M. MILNES, Esq., M.P. Macmillan and Co., London and Cambridge. 5s.

*Memoirs of the Life and Gospel Labours of Stephen Grellet.* Edited by BENJAMIN SEEBOHM. Two Vols 8vo. London : A. W. Bennett.

means that a solitary worker could use to procure the reforms and improvements which his visits of mercy showed him were so urgently needed. Everywhere his dependence was on Divine guidance and help: his peaceful attitude and defenceless condition made him strong to front all dangers arising from the warlike instinct of men, and the military operations by which he was surrounded. As he would not place himself in contact with such agencies, he passively, but effectively, disarmed them, or diverted their assault from himself, and passed aside unharmed by them. This attitude, too, was as effective in the management of ecclesiastical foes as in turning aside the material weapons of temporal rulers. Ecclesiastical rage is very much akin to the more vulgar kind of hostility which employs swords and gibbets to execute its vengeance; and the man who meets every form of opposition by quietly pursuing his own spiritual career, ignores every foe who cannot follow him into the recesses of his own moral nature, where the weapons of attack and defence are not carnal. Thus Stephen Grellet, as a man of peace and a preacher of righteousness, passed unscathed amidst dangers which would have destroyed the life or defeated the objects of any one with less exalted methods and less spiritual intentions.

To our minds the most interesting and instructive feature in Stephen Grellet's life, is the vividness and distinctness of his consciousness of Divine direction in all the most minute details of speech and action. It is, indeed, true that the doctrine of an inward light lies at the foundation of Quakerism, and that the experience of supernatural guidance which Stephen Grellet possessed, is familiar as a tenet if not as an experience to all members of the Society. But we have met with few biographies where the inward suggestions recorded are so minute and circumstantial as some of those given to Grellet. This fact gives a quality of supernaturalism to his whole career. These accounts are worth pondering, and challenge thoughtful and devout men to reconsider and perhaps revise their conclusions as to the possibility of supernatural experiences in modern days, and the special advantages that should be practically realised by any one who professes to live above the level of mere nature. We quote two of these incidents, differing in character from one another: others might be referred to, quite as remarkable.

"Some time after this, I heard that my dear friend John Hall was coming from England, on a religious visit to the United States, and the impression was made strongly upon my mind, that I must stand prepared to join and accompany him in that service. I cried earnestly unto the Lord that, if it was indeed his will that I should engage in such an extensive work, he would condescend to give me some strong evidence of it, and that, as a proof of it, he would give to this dear friend to see it himself with clearness. He arrived at New York early in the tenth month. I visited him soon afterwards, when he took me aside and told me, in a solemn manner, that I was the identical person that he had seen, whilst at sea, prepared of the Lord to be his companion in the service of the Gospel here. He further feelingly said, 'I leave the matter entirely to the Lord, and to thee.' I felt very cautious not to tell him how it had been with me, though I marvelled at the Lord's condescension in giving me such an evidence of his will." (Vol. I. p. 51).

"A considerable number of serious persons had met at Pastor Demalleyer's (at Geneva, Feb. 10, 1820). After some instructive conversation, a time of silence ensued. The whole company seemed impressed with the solemnity of it. It was some time before anything was said. Stephen Grellet then addressed the company in a very edifying manner. Whilst he was speaking, a gentleman, who was but slightly known to the family, and had never before attended the little meetings occasionally held at their house, entered the room, and took his seat by the door, without interrupting the stillness, and it was thought, unobserved by the speaker. For a while there was no change in the tenor of his discourse, but towards the conclusion he was led to address himself, with increased solemnity, to an individual whom he described as being in the greatest danger of committing suicide. After a solemn warning against the fearful sin and its awful consequences, the forgiving mercy of God, the bountiful provisions and the entreaties and promises of the Gospel of Christ, and the all sufficiency of the help of the Holy Spirit, even for the most destitute and sinful, were dwelt upon in such a manner that all present were deeply affected, wondering at the same time why they should be thus addressed. But from that time, it was remarked that the gentleman, who had unexpectedly come into the room while S. G. was speaking, became more serious, and frequently attended the evening service which continued to be held by the little company of pious persons with whom he had mingled. It was not, however, till many years after, that the gentleman in question informed Pastor Demalleyer, that, on the evening of the meeting he had left his own house, under the pressure of great trials, with the full determination to throw himself into the lake. On his way to it, an involuntary impulse caused him to take a less direct course, which brought him to the house of the pastor. He entered it, he scarcely knew why, and, though the Divine blessing, it proved the means of his deliverance." (Vol. II. pp. 99, 100).

*Our Convict Systems.* By the Rev. W. L. CLAY. Macmillan.

This is a pamphlet by one intimately acquainted with the subject. Its chief aim is to show the great superiority in reclaiming power as well as in economy of the

Irish system as compared with the English. By the former a vigilant inspection is exerted over discharged convicts, and especially "habitual offenders;" while in all its details more stimulus is brought to bear on the feeble moral energies of the criminal. The result has been that a very much smaller proportion of those discharged have been recommitted, and the total of prisoners has been greatly diminished. With regard to economy, while the "English convicts cost 35/- per head, the "Irish cost only 24/- 6s." and this too, though the same number of prisons and the same staff of officials, have had hitherto to be retained for a smaller number of criminals. "The yearly cost of the English Convict Service is 444,500/-, while that of Ireland is only 43,400/-: that is to say, though the population of Great Britain is less than five times that of Ireland, the outlay on convicts is more than ten times that of the "other" (p. 67). There can be doubt that our system of convict discipline in England urgently demands revision; and it would be wise not to wait, after our wont, till successive and wholesale mutinies startle us into action perforce. This pamphlet may furnish valuable materials for some of our hobby-riding M.P.'s who are at a loss for something to do.

#### BOOKS RECEIVED.

The Future. Nisbet and Co.—Poems of Truth and Fancy. W. Freeman—Hymns, Odes, and Sonnets—Poems by J. S. Bigg. W. Freeman—The Men at the Helm. Hogg and Sons—The Works of John Howe—The Revelation of Jesus Christ. Rivingtons—The Law of Impersonation. Trübner—Family Prayers. Wortham and Co.—An Account of the Colony of South Australia. R. K. Burt—Farms and Fruit of Old. S. Low, Son, and Co.—Thoughts on the Dwellings of the People. S. Low, Son, and Co.—The Influence of Railway Travelling on Health. R. Hardwicke—The New Testament. J. Russell Smith—The City of the Great King. F. Algar—History of Independency. Vol. III. Bicentenary Edition.

#### Court, Official, and Personal News.

The Court remains at Osborne. On Sunday morning, her Majesty, the Prince of Wales, Prince Alfred, Prince Arthur, Prince Leopold, Princess Helena, and Princess Louise attended Divine service at Osborne. The Rev. Dr. Stanley officiated.

On Monday, Prince Alfred left Osborne, and rejoined her Majesty's ship St. George, at Spithead.

According to the present arrangement, her Majesty will arrive at Windsor, from the Isle of Wight, on Tuesday, the 22d inst., and on the following day proceed on her journey to Scotland. The Prince of Wales will accompany the Queen; the report of his visit to Russia having been authoritatively denied.

Her Majesty presented privately, on Saturday week, the insignia of the order of the Garter to Prince Louis of Hesse.

It has been notified in the *Gazette* that her Majesty has been pleased to direct that her son-in-law, the Prince of Hesse, shall henceforth beaddressed as "His Royal Highness."

The Prince and Princess Louis of Hesse, whose departure for the Continent has been already announced, arrived at Antwerp on Wednesday, and were received by the Count of Flanders. The Princess, who was dressed in deep mourning, was naturally the object of much attention. On arriving at the railway station at Brussels, their Royal Highnesses were conducted to the palace. The Royal travellers continued their journey to Germany on Thursday.

The Hon. Mrs. Robert Bruce is appointed extra bedchamber-woman to her Majesty.

A Cabinet Council was held on Saturday.

It appears to be generally understood that the Parliamentary session will be closed this month. According to a contemporary, the prorogation will take place about the 25th or 26th.

#### Miscellaneous News.

MR. DIGBY SEYMOUR, M.P.—The people of Southampton, in public meeting assembled, have declared that in their opinion Mr. Seymour has been subjected to unworthy treatment by the Benchers of the Middle Temple. This decision was come to on Wednesday evening after a long speech in defence of himself from Mr. Seymour. An amendment was moved to the effect that it was advisable that Mr. Seymour should appeal to the judges. That however was negatived, and the original motion carried almost unanimously.

ELECTION OF CORONER FOR MIDDLESEX.—The official declaration of the poll was made on Wednesday, the numbers being as follows:—Dr. Lankester, 1,131; Mr. Lewis, 1,084; majority for Lankester, 47. Dr. Lankester then took the coroner's oaths. Mr. Lewis, amid much cheering, shook Dr. Lankester by the hand. Dr. Lankester said he had to thank the electors most heartily. He was now the sixtieth medical coroner in the kingdom. He most cordially thanked the medical profession. He thanked all who had supported him; and he would forget all the irritation and personalities connected with the contest. (Cheers.) He would most anxiously devote himself to the duties of his office. Mr. Lewis, in returning thanks for the support he had received, said that he had not relinquished his legal right to test the validity of the election. The emoluments of the office, including all expenses, amount to about 1,200/- a-year.

THE WIMBLEDON RIFLE MATCHES.—On Thursday, the great event was the defeat of the repre-

sentatives of Scotland by those of England. The latter won by 166, having doubled their majority at the 1,000 yards range. The shooting on both sides was remarkably good. On Thursday night there was an assembly in every respect unique around the camp fire at Wimbledon. On Friday, the last day of meeting, various extra prizes were contended for, including that of Earl Dudley, won by Captain Williams, and the Rifle Derby, carried off by Captain Ross, of Cambridge. The meeting of the National Rifle Association was on Saturday brought to an appropriate close by a review of the Volunteer Corps of the metropolis, at Wimbledon. The Duke of Cambridge took the command. It is estimated that the Volunteers present numbered from 11,000 to 12,000. The brigades were formed into two divisions, one being, of course, the attacking, and the other the defending force. The Duke of Magenta was present. At the Crystal Palace, Sydenham, the Duke of Cambridge distributed the prizes won at Wimbledon. Lord Palmerston was present and delivered a speech on the value and importance of the volunteer force of the country. The visitors numbered 25,000.

#### Gleanings.

Miss Emily Faithfull has been appointed printer and publisher in ordinary to the Queen.

A Bicentenary Memorial for the Young is announced for immediate publication, by Mr. Elliot Stock, of Paternoster-row.

A boy of thirteen, living at Hull, hung himself, a few days ago, because his father had refused him permission to visit a diorama in the town.

At a sale in London, last week, of Cremona violins, two violins by Stradivarius brought 135/- each, and a violoncello, by the same maker, 210/-.

According to the monthly official return to June 30, the number of men in the Royal Naval Reserve is 12,575.

The present Sir Matthew Blakiston has entered his eightieth year, while his mother, Lady Blakiston, has entered on her hundred and first.

Mr. Ince, the composer of "Alice Gray," the popular song of some thirty years ago, has lately died in the Shardlow Union-house, Leicestershire.

We notice among the awards at the Great National Exhibition, that Wheeler and Wilson's sewing-machine received the first-class prize for domestic and ordinary work.

A theoretically benevolent man, on being asked by a friend to lend him a sovereign, answered briskly, "With pleasure," but suddenly added, "Dear me, how unfortunate! I've only one lending sovereign, and it is out."

A funeral recently took place at New Orleans, which, it was suspected, was a sham one. On opening the coffin no corpse was found, but in its place a large amount of gold coin, which was immediately taken possession of in the name of the Government.

Quin had a gardener who was very slow. "Thomas," said he, "did you ever see a snail?" "Certainly." "Then," rejoined the wit, "you must have met him, for you could never overtake him."

Mr. John Leech's sketches in oil, at present exhibited at the Egyptian Hall, Piccadilly, and which have been received with so much favour by the public, have been purchased by Messrs. Agnew, of Manchester.

A correspondent of the *Times* suggests to persons on hiring a cab to look at their watches and ascertain the exact hour; and if they pay the cabman after the rate of 6d. for every seven and a half minutes occupied in their journey, they may be quite sure that they will have paid him more than his legal fare, as no cab travels through the crowded streets of London at the rate of eight miles per hour.

The pilgrimage of the famous religious body, the Jumpers, has just come off at Echternach, in Germany. The pilgrimage consisted of 8,438 Jumpers, amongst whom were 600 beggars, 78 musicians, 170 singers, and 25 ecclesiastics. The fun of the thing—we beg pardon, the religious proceeding—is to jump two paces forward and one back all the way to the place of pilgrimage.

THE ACCLIMATISATION SOCIETY.—Bird's-nest-soup and sea-slug soup, and "Kangaroo steamer," and soup of deers' sinewa, in which our Chinese, Australian, and Siamese fellows delight, were introduced at the dinner of the society on Saturday. Some met with approval. Others scarcely tempted trial, and when bolder people did "rush in" where others feared to taste, they hardly approved that which they tried to swallow.

TAI-PING v. TAE-PING.—It was the insane idea of a celebrated Sinologue (as English scholars of Chinese choose to call themselves) that the word tai is best represented in English by the letters tae; and so in official documents, and in the *Times*, we meet with the unnatural word Tae-ping, which leaves the public of this country in a state of most painful uncertainty as to the proper pronunciation.—*Scotsman*.

SORROW AND HOPE IN THE PALACE.—We believe that we are violating no confidence in mentioning that since the death of the illustrious Prince whose loss the nation has had so much reason to deplore, one of her Majesty's chief sources of consolation has been the perusal and collection of a series of meditations bearing upon death and eternity, which had been marked by the Prince in his favourite

authors. These have been gathered into a volume, and printed for private circulation amongst her Majesty's friends. The first meditation, which is upon "Sudden Death, whether to be Desired or Feared," will serve as an indication of the contents.—Book-seller.

**THE VIRTUES OF A GOOD DINNER.**—The fashionable Paris journal *Le Sport* mourns over the death of Duc Pasquier as an irretrievable loss to the lovers of good dinners. He was remarkable for his hospitality, and was particularly fond of having at his table three times in each week members of the Académie Française, and was known as "*la fourchette d'or*." His dinners were remarkable for their taste. He was fond of good living, and attributed his long life to his alimentation. He looked upon the digestion as the centre of all the affections, feelings, and ideas. He presided over the organisation of his kitchen himself, leaving the manipulation to a female. His excellent dinners were said to have had much influence during his Ministry.

**THE LORD'S PRAYER.**—The following poetical version of the Lord's Prayer, written in a lady's album, at Retford, by the late James Montgomery, of Sheffield, has been forwarded to us (*Sheffield Independent*) by a correspondent, who assures us that it has never yet been published:—

THE LORD'S PRAYER.  
Our Heavenly Father! hear our prayer;  
Thy name be hallowed everywhere;  
Thy kingdom come: Thy perfect will,  
In earth as heaven, may all fulfil;  
Give this day's bread, that we may live;  
Forgive our sins as we forgive;  
Lead us temptation's snares to shun,  
And save us from the evil one.  
Now, and for ever, unto Thee,  
The kingdom, power, and glory be.  
Amen.

Thus, as our Saviour taught to say,  
In truth and spirit—let us pray.

J. MONTGOMERY.

The Mount, Sheffield, Oct. 20, 1853.

**THE HANDEL FESTIVAL** gross receipts are said to be about 25,000*l.* In 1857 the receipts were 23,372*l.*; in 1859, 34,913*l.*; making a total for the three festivals of nearly 74,000*l.* Of this sum the Sacred Harmonic Society will have received as surplus beyond expenditure from 9,000*l.* to 10,000*l.*, beside a considerable stock of music. The Crystal Palace Company carried into account as profit in 1857, 8,700*l.*; and in 1859, 11,500*l.* The surplus from the present festival will, it is anticipated, be between 7,000*l.* and 8,000*l.*, subject to the cost of the roof of the orchestra, which, assumed to be 5,000*l.*, will leave a surplus of from 2,000*l.* to 3,000*l.* Thus the Crystal Palace Company has netted about 23,000*l.*, besides the acquisition of the now complete great orchestra, valued at 12,000*l.*

**EMBALMING THE DEAD IN AMERICA.**—On my way to this plantation from the camp I saw before me some tents surrounded with curious things,—a signboard on which was written with large letters, "Dra. Brown and Alexander, Government Embalmers." They are not to embalm the Government, however, but only those who require it by the care of the Government. My Irish gentleman friend was acquainted with the doctor—I do not know whether Brown or Alexander, but we found him sitting on a mat in his drawers and shirt, with a large diamond pin in the latter rather muddy-coloured garment. "Take a drink?" Of course. Old Bourbon whisky and large tumblers. That once over, I began asking questions. The doctors were doing a large business; there behind were four corpses. "See them?" Of course, poor fellows! none of them shot, all died by fever. The doctors told me their principal ingredient for embalming was a kind of liquid glass and gypsum, which hardened to a substance like stone. In this state the body would keep for many years, perhaps for ever. The bodies looked well preserved, although not very agreeable. The doctors took for embalming a private 25 dols., and for an officer 50 dols. I was told that since the commencement of this war above 2,000 bodies of soldiers had been embalmed and sent home. This was done by Adams's Express, in deal boxes, lined with sheet zinc. The poor fellow I saw nailed up wore his uniform, and his writing-case and portfolio were laid beside him. With this, and a bundle of hay under his head and the address on the cover of the box, he was sent home to his mourning parents.—*Letter in the Times.*

## Births, Marriages, and Deaths.

### BIRTHS.

**RUDD.**—June 30, at the Congregational School, Lewisham, the wife of Rev. Thos. Rudd, B.A., of a son.

**BATCHELOR.**—July 9, at Nelson-terrace, Glasgow, the wife of Rev. Henry Batchelor, of a son.

### MARRIAGES.

**ANDREWS—SPRING.**—July 8, at the Independent Chapel, Totton, by the Rev. J. Woodward, Mr. J. Andrews, to Miss Emma Spring, daughter of Mr. B. Spring.

**LEIGH—MEADOWS.**—July 7, at the Congregational Church, Chorlton-road, Manchester, by the Rev. Professor Newth, of the Lancashire Independent College, the Rev. R. G. Leigh, of Edgerton, near Bolton, to Emily, second daughter of Thomas Meadows, Esq., of Manchester.

**RHODES—TAYLOR.**—July 8, at the Independent Chapel, Cemetery-road, Sheffield, by the Rev. B. Grant, assisted by the Rev. H. G. Rhodes, father of the bridegroom, Mr. H. G. Rhodes, jun., banker's clerk, to Annie, youngest daughter of Mr. James Taylor, horn merchant, Sheffield.

**BONTEMPS—BLACK.**—July 8, at Etal, Northumberland, by the Rev. J. H. Lummis, the Rev. W. Bontemps, of Hartlepool, to Jane, the youngest daughter of the late Mr. Thomas Black, of Ford Forge.

**GOWARD—ANDREWS.**—July 9, at the Independent Chapel, Market Harborough, by the Rev. W. Clarkson, B.A., Samuel Decimus Goward, to Ellen, the second daughter of William Andrews, Esq., solicitor, Market Harborough.

**BARFIELD—BARKER.**—July 9, at Duxford Chapel, by the Rev. Joseph Perkins, Mr. F. H. Barfield, surveyor, of Farindon, Berks, to Eliza Anne, daughter of Mr. William Barker, of Ickleton Mill, Cambs.

**EWING—ROBSON.**—July 9, at 18, Park-terrace, Glasgow, by the Rev. Dr. Boyd, Humphrey Ewing Crum Ewing, youngest son of H. E. Crum Ewing, Esq., of Strathleven, M.P., to Jessie Creelman, eldest daughter of Neil Robson, Esq., of Glasgow.

**MANSER—EVANS.**—July 9, at the Friends' Meeting-house, Stoke Newington, Edward, only son of the late W. Manser, of Hertford, to Mary Catherine, second daughter of Wm. Kemp Evans, of Upper Clapton.

**OWEN—TURNBULL.**—July 10, at Silver-street Chapel, Whitby, by the Rev. J. C. Potter, Mr. Henry Owen, of Aston, near Birmingham, commission agent, to Sarah, third daughter of Mr. William Turnbull, watchmaker, Whitby.

**AULT—MULLINGER.**—July 15, at Ebenezer Congregational Chapel, Chatham, by Rev. Horatio Ault, father of the bridegroom, assisted by Rev. G. L. Herman, of Chatham, Rev. James Ault, of Southminster, Essex, to Emma Jane Shirley, youngest daughter of George Mullinger, Esq., of Chatham.

### DEATHS.

**MILLSON.**—Feb. 26, in his 17th year, on his voyage home from Calcutta, Herbert, youngest son of the Rev. J. E. Millson, of Southport.

**WESTLEY.**—June 4, at her father's residence, in Georgetown, Demerara, Jane Pollard, second daughter of the Rev. Joseph Ketley, and the beloved wife of the Rev. Joseph Charles Westley, of Victoria, aged thirty, after a protracted illness.

**BERTHELOT.**—June 30, at a chalet in Switzerland, M. Pasteur Berthelet, of the Evangelical Church, Geneva. He was formerly at Lyons, and in 1850 was ordained one of the pastors of the Church of the Oratory, where his labours have been as abundant as they have been successful.

**RICHMOND.**—July 8, at 24, Queen's-gate-gardens, South Kensington, of croup, Grey Brooke Legh Richmond, aged eight years, only son of the late Legh Richmond, Esq.

**LEA.**—July 12, Ann, widow of the late Mr. John Edward Lea, bookseller and printer, of 2, Westgate-street, Gloucester.

## BANK OF ENGLAND.

(From *Friday's Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, July 9.

### ISSUE DEPARTMENT.

Notes issued ..	£30,837,635	Government Debt £11,015,100
		Other Securities .. 3,634,900
		Gold Bullion ... 16,187,635
		Silver Bullion .... —

### BANKING DEPARTMENT.

Proprietors' Capital £14,558,000	Government Securities .. £10,952,679
Rest ..... 3,209,805	Other Securities .. 20,238,233
Public Deposits .. 5,429,939	Notes .. 9,021,075
Other Deposits .... 17,199,715	Gold & Silver Coin 867,902
Seven Day and other Bills .. 688,880	£41,080,789

July 10, 1862. M. MARSHALL, Chief Cashier.

At the International Exhibition, in Class 2, there is shown by Mr. Waters, of 2, Martin's-lane, Cannon-street, London, a preparation of that valuable stimulant, Quinine, in the form of wine. Dr. Hassall, as well as the "Lancet" newspaper, report highly of its merits. Copies of numerous medical and other testimonials are forwarded on application to Mr. Waters, who, in order that "Quinine Wine" shall be available to all classes, has arranged for its sale by Grocers, Chemists, Italian Warehousemen, and others, at 30s. per dozen quarts.—London Paper.—[Advertisement.]

**HOLLOWAY'S OINTMENT.—THROAT AFFECTIONS.**—All the varieties of these distressing complaints may be readily and effectually treated by rubbing this Ointment twice a day upon the neck and chest, and supporting the strength by suitable nourishment. By this simple means diphtheria, ulcerated and relaxed throat, irritation of the windpipe, quinsy, and all glandular enlargements, will have their purging assisted, and the destruction they have caused repaired. Holloway's Ointment is the most trustworthy remedy for all internal and external throat ailments, and may be safely and effectually employed in every case without regarding season, sex, age, or constitution. It is highly extolled for its ready cures of spasmodic coughs, chronic hoarseness, and all disagreeable discharges from the throat and nose.—[Advertisement.]

## Markets.

### CORN EXCHANGE, LONDON, Monday, July 14.

The supply of English wheat is moderate, but we have large arrivals from abroad. The day being fine rather checked the activity of last week. We had, however, a fair extent of business in both English and foreign wheat at last Monday's prices. Flour meets demand at late rates. Barley, beans, and peas, are fully as dear. We have a large arrival of oats, which meet demand at last week's prices. The fresh arrival of cargoes is considerable; and a very large business has been done, at full prices, for wheat, oats, and barley.

**BREAD.**—The prices of wheaten bread in the metropolis are from 8d to 8d; household ditto, 6d to 7d.

**PROVISIONS.**—Monday, July 14.—The arrivals last week from Ireland were 5,219 firkins butter, and 2,170 bales of bacon; and from foreign ports 18,064 casks butter, 1,783 bales and 304 boxes of bacon. The demand for Irish butter during the week was very slow, without any noticeable alteration in price. The demand was affected by the supplies of American, which is selling from 70s to 80s, according to quality. All descriptions of foreign meat a slow sale, and, with the exception of best Dutch, declined 2s per cwt. The bacon market ruled very firm, and a further advance of 1s per cwt was obtained; for the finest Waterford sales made at 70s on board for shipment.

### BUTCHERS' MEAT, ISLINGTON, Monday, July 14.

There was a fair average supply of foreign stock on sale in to-day's market, and the demand for it ruled inactive, at barely last week's prices. From our own grazing districts, as well as from Scotland, the arrival of beasts fresh up was large for the time of year, and their general quality was good, especially the shorthorns from Lincolnshire. Although the attendance of buyers was good, the beef trade was in a sluggish state, at, in most instances, a decline in the quotations of 2d per Sib. The general top figure for Scots and crosses was 4s per Sib. The receipts from Norfolk, Suffolk, Essex, and Cambridgeshire, comprised 2,100 Scots, crosses, and short-horns; from Lincolnshire, 350 shorthorns; from other parts of England, 900 various breeds; from Scotland, 350 Scots and crosses; and from Ireland, 200 oxen and heifers. There was rather a large number of sheep in the pens, but the quality was by no means prime. On the whole, the mutton trade ruled steady, on former terms. The best Downs realised 5s per Sib.

We were fairly supplied with lambs. Prime breeds moved steadily, at full quotations; otherwise, the lamb trade was very inactive, at last week's rates. Prices ranged from 6s to 10d per Sib. Calves were in fair supply, and sluggish request; nevertheless, the quotations were well supported. Prime small pigs ruled steady, at full prices; but large pigs were very dull.

Per Sib. to sink the Offal.

a. d.	s. d.	a. d.	s. d.
Inf. coarse beasts, 3	0 to 3	2	Prime Southdown 4 10 to 5 0
Second quality ..	3 4	3 8	Lambs .. 5 0 6 4
Prime large oxen, 3	10	4 4	Lge. coarse calves 4 0 4 6
Prime Scots, &c. ..	4 6	4 8	Prime small .. 4 8 5 0
Coarse inf. sheep, 3	6	3 8	Large hogs .. 4 0 4 6
Second quality ..	10	4 2	Neatam. porkers 4 8 4 10
Pr. coarse woolled	4 4	4 8	

Suckling calves, 10s to 22s. Quarter-old store pigs, 19s to 29s each.

### NEWGATE AND LEADENHALL, Monday, July 14.

Fair average supplies of meat were on sale at these markets to-day. Good and prime beef, mutton, lamb, veal, and pork, moved off steadily, at quite previous quotations; otherwise the demand ruled inactive, at the annexed currency.

### Per Sib. by the carcass.

a. d.	s. d.	a. d.	s. d.
Inferior beef ..	2 10 to 3	0	Small pork .. 4 4 to 4 8
Middling ditto ..	3 2	3 6	Inf. mutton .. 3 6 3 10
Prime large do. ..	3 8	4 0	Middling ditto .. 4 0 4 4
Do. small do. ..	4 2	4 4	Prime ditto .. 4 6 4 8
Large pork. ..	3 8	4 2	Veal .. 3 8 4 8

Lamb, 4s 8d to 5s 8d.

### PRODUCE MARKET, TUESDAY, July 15.

**TEA.**—There has been a very limited business transacted in the private market, and prices generally have been well supported.

**SUGAR.**—The business in this market has been dull; former quotations, however, have been fully supported for good and fine descriptions of British West India. In the refined market there has been a fair business doing, at full prices.

**COFFEE.**—The market has experienced but a limited inquiry for good and fine descriptions of colonial, and in most instances prices have been steady.

**RICE.**—There has been a larger amount of business recorded for the better qualities of East India, and in some instances prices have been slightly enhanced.

[JULY 16, 1862.]

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RICHARD NELSON respectfully invites the attention of LADIES requiring MOURNING ATTIRE to the above Establishment. After many years' experience in this exclusive department, he possesses peculiar advantages in the Purchase of Mourning Goods, and is careful in selecting sterling fabrics; his aim being to provide a Superior Class of Apparel at a strictly moderate rate of charge. Experienced Assistants, sent to any distance with Samples or Stock.

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Table Knives, per dozen.	s. d.						
14 0	16 0	19 0	23 0	25 0	29 0	33 0	
12 0	12 0	15 0	18 0	20 0	23 0	28 0	
4 6	5 6	6 6	7 6	8	9	11	

ELECTRO-PLATED SPOONS and FORKS. The best manufacture, well finished, strongly plated. Every article stamped with our mark, and guaranteed.

	FIDDLE.	REEDED.	KING'S.	LILY.
Second quality.	Best	Second	Best	Second
Per Dozen.	s.	s.	s.	s.
Table Spoons ..	33	40	44	53
Table Forks ..	31	38	44	56
Dessert Forks ..	23	29	32	40
Dessert Spoons ..	24	30	32	42
Tea Spoons ..	14 6	18	22	26

DEANE and CO.'S NEW ILLUSTRATED CATALOGUE and priced FURNISHING LIST may be had on application, or post free. This List embraces the leading articles from all the various departments of their establishment, and is arranged to facilitate purchasers in the selection of goods. It comprises Table Cutlery, Electro-plate, Lamps, Baths, Fenders, Fire-irons, Iron Bedsteads, Bedding, Britannia Metal, Copper, Tin, and Brass Goods, Culinary Utensils, Turnery, Brushes, Mats, &c.

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BROWN AND POLSON'S  
PATENT CORN FLOUR.

In Packets, 8d.; and Tins, 1s.

An essential article of diet, recommended by the most eminent authorities, and adopted by the best families. Prepared by a process to which long experience has given the greatest perfection, and from Maize carefully selected from the choicest crops. It is prepared without fermentation, and is guaranteed to keep sweet for years in any climate.

Its uses are:—Puddings, Custards, Blanmange, Cakes, &c., and for light supper or breakfast, and especially suited to the delicacy of children and invalids: for all the uses of Arrow-root—to the very best of which it is preferred—it is prepared in the usual way.

LOCK STITCH SEWING MACHINES, Manufactured by the Wheeler and Wilson Manufacturing Company, with Recent Improvements. The Favourite in Families and with Dressmakers.

"This Machine ranks highest on account of elasticity, permanence, beauty, and general desirability of the stitching when done, and the wide range of its application."—Report of American Institute, New York.

In addition to the ordinary stitch, it will hem (turning its own hem), make a fell seam, gather, quilt (no marking required), tuck, and bind. The same Machine will sew the finest muslin, or the thickest pilot cloth, making a stitch alike on each side of the fabric which cannot be revolved, and is more durable than hand sewing.

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